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ABSTRACT

A guide to bilingual education for Asians contains chapters on bilingual and multicultural education characteristics; the learner; Asian and Asian American learners; bilingual program designs, methodology, and classroom activities; instructional materials and resources for Asian bilingual education programs; and teacher competencies, staff development, and certification. Appendixes, which make up 75% of the document include materials on: compiling Asian bilingual curriculum development materials; the question of literacy and its application in Chinese bilingual education; a taxonomy of bilingualism-biculturalism; a Philippine experiment in multicultural social studies; an example of a multicultural alternative curriculum; bridging the Asian language and culture gap; students from Korea; an Asian-American profile; learning styles of Chinese children; the early history of Asians in America; Korean-Americans; Asians as Americans; the Japanese American in the Los Angeles community; Koreans in America, 1903-1945; organized gangs taking refuge in the United States; cultural marginality and multiculturalism as they relate to bilingual-bicultural education; problems in current bilingual-bicultural education; new approaches to bilingual-bicultural education; an outline for a guided study course; a list of competencies for university programs that train personnel for bilingual education programs; inservice bilingual teacher training; state bilingual teacher certification requirements; and behavioral outcomes for bilingual program students. (MSE)

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asian bilingual education teacher handbook

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Evaluation, Dissemination and Assessment
Center for Bilingual Education
Cambridge, Massachusetts

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Introduction

This handbook, drafted mainly by John Lum, is intended to help teachers who work with students in East Asian bilingual programs and trainers of bilingual teachers. Since no one book or source presently exists for this purpose, this handbook will try to fill this gap in as efficient and as comprehensive a manner as possible. The general format will be to discuss briefly a wide variety of subtopics that make up, hopefully, major elements in East Asian bilingual education. While there will be some syllabi included as samples of what can be carried on in East Asian bilingual classroom situations, the handbook is not intended to be solely a syllabus or a collection of them, because to be a syllabus only would run the risk of approaching the East Asian bilingual classroom situation in narrow or unidimensional ways. This situation would run counter to the concept of flexibility in bilingual education. Rather than risk this, then, and finding it impractical to develop a whole series of syllabi to cover all kinds of classroom and teacher training situations, this handbook will aim at flexibility and, at the same time, give enough ideas upon which East Asian bilingual classes may be approached.

Some discussions have been developed by the Institute of Far Eastern Studies, the ESEA Title VII Bilingual Teacher Training Program, the Evaluation Assessment, and Dissemination Center, and the Asian Bilingual Curriculum Development Center, others by various authors. And, at this point, it would be appropriate to express grateful acknowledgement to John Lum, who has been the major contributor to this handbook, and to the many publishers and authors who have agreed to let us include their selections in this handbook. All selections not compiled by the Center, the Institute and the Program, have been authorized for reprinting, even those articles that are published by various governmental agencies, and which, therefore, are under public domain and open for reprinting. Some of these selections were included in this volume. Many others have been included in the subsequent volumes.

Each reprinted selection is fully referenced as to source in the bibliography section at the end of each chapter or is appended at the end of this volume. Additionally, the bibliography sections will also contain other references, sources, and resources where the readers may explore certain topics in more depth. Arbitrarily, "sources" will be taken to mean those books and other products that can provide the reader with more ideas and activities he can follow through on. "Resources," on the other hand, will be taken to mean those persons, agencies, or organizations that can provide a variety of services.

By the very nature of this handbook, the selections and references included are not intended to be exhaustive, but, rather, selective. They are intended to offer an example of the kinds of materials available. Many of the reprinted selections included in the appendices are locally produced and not easily obtainable. Other important articles and publications in existence elsewhere which are readily obtainable have not been included in the appendices. Instead, they have been included in the subsequent volumes as "Selected Readings." Discussions quoted from other authors do not necessarily reflect this editor's views because a variety of perspectives is included.

Besides comprehensiveness, this handbook attempts to bring to the reader the most current selections and thoughts. The dates of publication to the selections will bear this out. By the same token, this book will, at some future time, be considered time bound. Nevertheless, a gap now exists; it is hoped that this handbook will go some way towards filling it in, in a useful manner.

In trying to be everything for everyone, it would be wise to point out that this handbook is not only for teachers in East Asian bilingual education with East Asian backgrounds, but also for teachers without East Asian backgrounds. They will be teaching students of East Asian backgrounds and students without East Asian backgrounds. All four variables, *may* be operating in any one Asian bilingual program, thus expanding the numbers of things one must know about it. Bilingual education is clearly not just a second language program for non and limited English speakers; nor is it just a foreign language program for English speakers.

Intertwined with these four factors are such background factors as teaching styles, classroom approach, principles of learning, cognitive approach of learning styles, principles of first and second language learning, socio-economic approach such as social development, home influences, culture learning, and defining identity of ethnicity.

While East Asians are certainly not a homogeneous group of people, practical considerations limit the bulk of this handbook to bilingual programs dealing with Chinese, Japanese and Korean students. Also, the ideas and activities enclosed in this handbook are intended for the unique needs and characteristics of East Asian bilingual programs now found in the United States. Therefore, it cannot be assumed that all of the ideas in this handbook are equally applicable in other countries. It should also be noted that many other significant and relevant issues in any teacher training program such as parent/community relationship, bilingual program administrations, and research and experiment, etc., have not been included here. They should be added to this handbook in the future.

Finally, the editor would like to state that this handbook was drafted by the ESEA Title VII Bilingual Teacher Training Program of Seton Hall University, supported by the Asian Bilingual Curriculum Development Center and the Institute of Far Eastern Studies at Seton Hall University. The Evaluation, Dissemination, and Assessment Center in Cambridge, Massachusetts, has been instrumental in making it possible to publish this handbook.

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Chapter I

Bilingual Education Characteristics

The generally accepted definition of bilingual education is the use of two languages as the medium of instruction with a multi-cultural approach. Given this, it should be kept in mind that bilingual education might entail using instructional processes to learn a language which are different from those involved in learning some non-language subject matter, such as social studies or mathematics.

Given the above definition, a wide variety of programmatic designs can come about. Blanco (1977) does an admirable job of collating these. They are as follows:

Mackey (1972) proposes a scheme whereby bilingual education programs may be classified into any eight basic types of curriculum models which could theoretically yield 90 patterns accounting for the structure of the home, school, area, and nation . . .

1. Type SAT (single-medium accultural transfer). In this model the school may transfer the language of learning from that of the home to that of the school. It could be completely accultural by taking no account of the language of the home.
2. Type SAM (single-medium accultural maintenance). The home language or dominant home language is taught as a subject without being used as a medium for other subjects of the curriculum.
3. Type SIT (single-medium irredental transfer). The home language or dominant home language is used as a medium of instruction.
4. Type SIM (single-medium irredental maintenance). The dominant or formerly dominant language is maintained as a school subject.
5. Type DAT (dual-medium accultural transfer). For political or prestige reasons, this type prepares pupils to receive the rest of their education in a language which is not dominant in the home, usually a language of wider communication.
6. Type DIT (dual-medium irredental transfer). In areas long dominated by a foreign language, the medium of instruction may revert to the language of the home and the foreign language is kept as a subject.
7. Type DDM (dual-medium differential maintenance). This type maintains two languages for different purposes and the difference may be established by subject matter.
8. Type DEM (dual-medium equal maintenance). For political reasons, both languages are given equal treatment. This may be done by alternating days, weeks, months, or even years from one language to the other. . .

Fishman and Lovas (1970) classify bilingual programs into four categories:

Type I Transitional Bilingualism: The native language is used only until the children adjust to school and are able to participate in academic subjects in the second language.

Type II Monoliterate Bilingualism: Programs of this nature have as a goal the development of oral language in the native language and the second language, but reading is taught only in the second language. Programs of this type of orientation represent an intermediate step between language shift and language maintenance.

Type III Partial Bilingualism: These programs have as an objective fluency and literacy in both languages, but literacy in the national language is limited to some content areas, preferably those that have direct relation to the culture of the linguistic group.

Type IV Full Bilingualism: In programs where full bilingualism is the main goal, students are taught all skills in both languages in all domains.

While these and other writers such as Paulston, Spolsky, and Valencia continue to suggest "ideal" types of bilingual education programs to meet the needs of specific populations, it appears that programs are usually restricted by state and federal legislative guidelines. The overwhelmingly compensatory nature of U.S. bilingual programs has been obvious. Within these limitations, though, a variety of programs has surfaced. Gonzalez (1975) reports five major types of bilingual education programs today:

Type A Programs: ESL/Bilingual (Transitional).

Type B Programs: Bilingual Maintenance.
Student's fluency in another language is seen as an asset to be maintained and developed.

Type C Programs: Bilingual/Bicultural (Maintenance).
Similar to Type B, but it also integrates "history and culture" of the target group as an integral part of curricular content and methodology.

Type D Programs: Bilingual/Bicultural (Restorationist).
A strong attempt is made to restore to children the option of learning the language and culture of their ancestors which may have been lost in the process of assimilation.

Type E Programs: Culturally Pluralistic.
Students are not limited to a particular target group. Rather, all students are involved in linguistically and culturally pluralistic schooling.

John Young's typology of pupils by language and culture, typology of subject treatment by language and culture, typology of schools by curriculum (Young 1976a) and typology of maintenance bilingual schools by bilingual, bicultural and biliterate factors (Young 1976b) are useful. See Appendices 1 and 2.

As can be seen from these program definitions, bilingual education is treated more as products and programs than as instructional processes. For example, Fishman and Lovas' definitions tell us little of what happens in bilingual classes. Bilingual practices such as using one language with one teacher and another language with some other teacher can be used in any of their four categories of bilingual programs. Clearly, then, some other treatment of what bilingual education looks like is called for. With this in mind, John Lum's article is enlightening. (Lum 1975). See Appendix 3.

In summary, it should be noted that bilingual education, as presently evolving in the United States, is a combination of many things; (a) students' own dominant language education, (b) the learning of subject matters in students' own dominant language and in English, (c) English as a second language education, and cultural learning. Depending on the goals and objectives of any one particular program, and depending on the language and cultural backgrounds of the students making up any particular classroom at any one given time, bilingual education will be varying combinations of the above components. No one of these can stand by itself as bilingual education. Even if a subject matter is taught in two languages it cannot be called real bilingual education unless the subject is treated multi-culturally.

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Chapter 2

Multicultural Education Characteristics

Essentially, multicultural education is the study of two or more cultures in a cross-cultural or intercultural manner, that is, through the techniques of comparison, contrast and synthesis. Multicultural education can take place without bilingual education, although bilingual education can not take place without multicultural education. Since languages are so intimately connected to cultures, good multicultural and bilingual education can both be better enhanced with each other.

Additionally, for those who are non and limited English speaking, multicultural education may not come about without the use of bilingual education, because the use of one's dominant language as a medium of instruction in subject area courses can be utilized for learning about other cultures.

Having made these observations of multicultural education vis-a-vis bilingual education, more now needs to be said about multicultural education.

If one were to review titles dealing with multicultural education, one would come across a variety of terms used quite interchangeably — ethnic studies, multiethnic studies, bicultural education, crosscultural education, intergroup relations, assimilation to another culture, cultural pluralism, bilingual education, to name some of the more recent and prominent ones. As with most jargon in education, this situation is not unusual. Terms abound without any clearcut parameters. Obviously an effort ought to be made to distinguish one from the other. Hopefully, what follows would be considered consistent and rational as a taxonomy.

First, we would define ethnic studies as those which examine the history, background, or culture of any particular ethnic group — Blacks, Koreans, or Chinese in America, for instance. Multi-ethnic studies accordingly, are studies that examine the histories, backgrounds, or cultures of more than one ethnic group.

Second, akin to these terms are bicultural education and multicultural education. Bicultural education is the study of two cultures, multicultural education of more than two cultures. As courses of studies have evolved, and, therefore, as we would choose to apply terms, bicultural and multicultural education have tended to use comparative and contrastive techniques between and among the cultures studied more so than ethnic and multi-ethnic studies have. According to John Lum's taxonomy, the studying of Blacks, say, for one month, Chicanos another month, and Japanese a third month, with little or no comparison and contrast of experience, would make the studies more multiethnic than multicultural in nature.

The term that captures the use of comparisons and contrasts is "crosscultural." Accordingly, bicultural and multicultural education are also crosscultural, if one is to be consistent with the definitions proposed. If the studies are not crosscultural, then they are not *bi*cultural or *multi*cultural so much as they may be *mono*cultural, ethnic, or multiethnic (Young, 1976a). See Appendix I. In this connection, the bilingual/multicultural texts that the Asian Bilingual Curriculum Development Center is compiling have been based on contrastive studies of Asian and Anglo cultures.

So, for example, if a course of study purports to be bicultural, but spends most of its time on one culture and little or almost no time comparing and contrasting with other

cultures, it hardly is *bi*cultural. It is more *mono*cultural or like ethnic studies in nature.

On a related topic, ethnic studies courses have tended, not by a definition, but as studies have operationally evolved, to be more historical and social issues oriented than culturally so. Bicultural and multicultural courses, on the other hand, have heavily emphasized such aspects of culture as thoughts, behaviors, dances, holidays, foods, and folk customs. These observations are based on many visits to many schools on both coasts of the U.S. as well as in Hawaii. Nothing, however, is to prevent ethnic studies from more often emphasizing matters that are more cultural in nature, or for bicultural and multicultural studies to emphasize matters that are more historical or social issue oriented.

The irony of this situation is that, according to the definitions given, bicultural and multicultural studies should more easily lead to interracial harmony and understanding than do ethnic studies because, supposedly, more stress is put on how and why different cultures do things differently. To make this come true, however, bicultural and multicultural studies must raise the quality and extend the quantity of their content to a level higher than what is now usually found. For instance, children of different ethnic groups could know very well what the foods and holidays of other ethnic groups are. This knowledge, though, may do little or nothing towards helping these various ethnic groups live and work better together. To be blunt, one can like Chinese food and still not like Chinese people.

The problem, then, is to raise the level, quantity, and quality of topics often found in bicultural and multicultural studies to include topics often found in ethnic studies, topics oriented more towards social issues and history. A more thorough discussion of this issue will follow.

"Cultural pluralism" does not refer, as do the other terms, to processes or courses of studies. It refers more to social situations whereby many cultures or ethnic groups live in a geographical proximity. As such, to use this term as an educational process seems not only to be a misnomer, but confusing. Even when cultural pluralism is turned into an adjective, culturally pluralistic, it would seem that the terms ethnic studies or multicultural education better fit the need.

The last term that is directly related to this discussion is "intergroup relations." While this term does involve processes, as do most of the terms mentioned earlier, it relates more to actions and techniques whereby persons of different cultures learn to live more comfortably with each other than it does to any particular course of study. Ethnic studies and multicultural educational courses may be utilized in intergroup relations, but intergroup relations' emphases are training and action for working with ethnically diverse groups.

Bilingual education, the use of two languages to learn any subject with multicultural content is mentioned here in passing only because it is often used interchangeably and erroneously with multicultural education. It might be added, hopefully without confusion, that some bilingual educational programs happen to have multicultural educational components, whereas most multicultural educational programs have not had any bilingual educational components.

These fine lines of distinction make it possible to answer the question, "Who is multicultural education for?" True multicultural education, the studying of various cultures interacting with others, is for everyone. After all, society is composed of a variety of cultures. Instant information and short communication, coupled with high mobility, make social interactions ever more likely. As such, all persons need multicultural education. Ethnic studies, being more particularized, would be for those persons who are interested in it or for those who may need it for gaining an identity that is in need of strengthening. Much of life's social interactions occur with a variety of cultures

facing each other. For anyone not to have a multicultural education, then, seems not only counterproductive but also dysfunctional. To repeat, multicultural education — done well — is for everyone.

Multicultural education should not just be culture study; nor should bilingual education just be language study. Rather, both should be combined and called "bilingual-bicultural" or "bilingual-multicultural" education and be raised to a quality level. The studying of the symbols of various cultures — foods, festivals, and other pretty little things — ought not be the here all and end all of multicultural education. Crosscultural views of competition/cooperation, sex roles, nurturance, attitudes, habits, aggression, educational values, morality, cleanliness, authority, peer relationships, work, rights of children, play, emotions, nature of the family, independence/dependence, ecology, immigration of numbers of non-natives, etc., can and must be dealt with at various educational levels. Additionally, the problems that all persons, Anglo and non-Anglo alike, must be concerned about should also be incorporated into multicultural education. These problem areas include career education, consumer education, environmental education, futurism, and issues of war and peace. And as if these areas were not large enough, certain skills must also be incorporated — skills of value inquiry and clarification; decision-making; bureaucratic and organizational skills as an employee, a customer, a client, a manager, and an entrepreneur; mathematical skills; and persuasion skills.

Bilingual-multicultural education must not be viewed as some frill, but as a sophisticated technique that is yet to be fully developed and as an answer to a society and educational system that is torn with ethnic strife.

For the person who is interested in making multicultural education an integral part of bilingual education, the following selections should prove helpful.

The California Department of Education's *Guide for Multicultural Education: Content and Context* (1977) gives, in a relatively short number of pages, an overview of multicultural education from philosophy to implementation to desired outcomes. Rosenoff's "Ideas for Enriching Your Multicultural Program" (1977) lists two dozen more specific things that can be done in multicultural education. Given the above discussion on quality multicultural education, however, these two sources still leave other areas of concern that should be dealt with — Asian/Asian-American experiences, and basic life skills like environmental education and oral/written persuasion. In other words, culture learning has not yet been adequately treated as an area of study that includes many social coping skills.

San Mateo County Office of Education's *Time Strands: Multicultural History Chart* and Virgie Chattergy's *Developing Activities for Culturally Diverse Classrooms: A Teachers Notebook* are two examples of the overcoming of the first area of concern — lack of Asian/Asian-American treatment in a multicultural format. *Time Strands* uses history to fill in its contents; *Developing Activities* uses mythology and games. Format, then, provides the structure whereby multicultural educational processes can take place. Contents can include almost any subject of interest, such as how different cultures view and solve social distance problems.

Perhaps the best example of incorporating most of the ideas expressed in this chapter is the Philippine experiment in multicultural social studies called "MACRO/S," which stands for "Man: A Creative, Rational, and Organized Species." Using simple and complex societies as objects of study, and using Filipino, Chinese, Mayan and African cultures as multicultural examples, MACRO/S covers seven concepts of humanity (Casino, 1978):

1. Adaptation to environment
2. The life cycle
3. Social organization and language
4. Leadership and responsibility
5. Production and exchange
6. Art, play, and work
7. Nature and the supernatural

By combining these seven areas within another framework of simple and complex societies, MACRO/S provides educators with one excellent model of quality multicultural education. Casino's article is enclosed as Appendix 4.

The above five selections, taken together, leave the overcoming of the second concern — gaining social coping skills — to the readers. With attention and varied role-playing experiences given to learners, readers ought be able to integrate social coping skills with multicultural/crosscultural techniques. Asian interests and skills in areas such as genealogy and the abacus are two of many naturally interesting topics that could be used to view the world and solve problems. Surely, with a little thought, educators can come up with a more extensive list for learners of all ages.

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Chapter 3
The Learner

Before one can talk about teaching in Asian bilingual programs, one must know some things about general teaching; and before anyone can talk about general teaching, one must know something about learning. Now, as if these were not enough, one must know something about language learning.

It is with these in mind, then, that this section is developed -- to talk about the learner. Discussions will center around these background topics:

1. Laws of learning/cognitive development in children
2. Social development in children
3. Language learning
4. Cognitive learning styles

Bugelski (1977) provides us with a concise coverage of some learning principles that we should be aware of. The following is a listing:

1. Students should be encouraged to make models of almost anything (e.g., learn a play by producing it, or draw a triangle on paper to symbolize a village if location is important).
2. Consider the age and background of the learners as much as possible. As there are different kinds of cancers requiring different kinds of treatments, different kinds of learners require different kinds of teaching.
3. Specific levels of achievement must be met by all learners.
4. Time spent on any subject is recognized as a major variable.
5. Aside from the time variable, though, are the kinds of activities going on during that time. For example, directing learners to form relationships among a series of words produces better recall than simply telling them to learn.
6. Have the learners put themselves into the same position, say, as a teacher or as an author, so that they will seriously learn. Make them responsible for a reasonable part of a study that they can present to the class.
7. To cope with forgetting, learn something well first and then review as often as necessary. Also try to "tag" information, that is, find or make relationships with that information.
8. Pay attention to differences.

Also Jackson, Robinson, and Dale (1976) present an excellent coverage of cognitive development in young children in their book *Cognitive Development in Young Children: A Report for Teachers*. The following are general conclusions about the nature of young children's minds and the ways in which teachers can help them:

1. Young children naturally seek out experiences which help them expand their understanding. A teaching program which is adapted to children's developing cognitive abilities will capitalize on this built-in desire to learn.
2. Young children have limited ability to control their attention, and may need help in discovering what aspects of a situation are important. They may also profit from the teacher's efforts to reduce extraneous, distracting elements in the learning situation.

3. Young children have limited ability to recall newly learned information. Lessons for young children should be designed to present information in small doses which can be repeated until the information is securely remembered.
4. Although young children can and do learn by quietly watching and listening, many ideas and skills are best learned when children have opportunities for active involvement — for touching, talking, and testing things on their own. Such involvement enhances children's attention, memory, and ultimate understanding. One advantage of using concrete materials in the classroom is that these materials can be used to encourage children's active involvement in learning.
5. Young children's verbal fluency, communication effectiveness, and understanding of new words can be enhanced by providing opportunities for children to practice their language skills and to observe how adults use language. Efforts to modify young children's grammar by direct teaching are, however, ill-advised. Opportunities to hear and use language skills will eventually be reflected in their gradual development of understanding of the logic related to each skill.
6. Children can benefit from learning skills even though they are not yet mature enough to understand all of the logic underlying what they are doing. Learning is slow and situation specific when skills such as counting are taught to very young children, but practicing these elementary skills may help children in their gradual development of understanding of the logic related to each skill.
7. Children learn what they are taught, but both the psychological and the educational literature provide ample evidence that there are no known magic activities for producing generally "intelligent" children. Children can be taught to speak well, master mathematical computation skills, classify, and demonstrate understanding of mathematical logic. However, none of these gains shows impressive generalization to other cognitive areas which have not been stressed (1, 2). This is undoubtedly one reason why no early education program has been found to be consistently and generally superior to other programs (3).
8. The best test of any teaching strategy is the children's interest and their success in learning.

Kifer (1976), although not talking about the classroom situation, puts the discussions made about learning into perspective. He emphasizes that while learning processes are important, the climate of the interaction between the learner and the educator is as important as the interaction itself. The "how," then, should be noted as well as the "what" to do.

One of the kinds of climate that Kifer finds important is one that is highly verbal and that encourages learners to express themselves correctly in speech and writing. Reading books to learners is part of this highly verbal environment. Kifer also found that a classroom climate in which the teachers ask learners what kinds of emphasis they expect and what their reasons are for such desired emphases, produces good results.

Closely akin to this topic of classroom climate is the topic of social development in children. And just as excellent as the selections are by Jackson, Robinson, and Dale on cognitive development included earlier in this section, so also are the selections by Roedell, Slaby, and Robinson (1976) on social development.

Having said something about the learner, attention is now turned towards Language Learning. It should be remembered, though, that while bilingual education is not only language learning, language learning is an integral part of it.

Carroll (1976) categorizes language learning and teaching theories into three groups — naive or common sense, behaviorist, and cognitive. Naive theory gives great importance to imitation; behaviorist theory to habit formation; and cognitive theory to the learner's processing of information rather than just the reception of it, as in habit formation. The following chart summarizes Carroll's three categories.

Carroll also notes the distinction between language *learning* and language *acquisition*, particularly as applied to children, who, while they may acquire language, do not necessarily always learn it. To demonstrate this point, he quotes James Britton's saying

Naive Learning Theory	Behavioral Learning Theory	Cognitive Learning Theory
1. Learning occurs best when it is motivated.	Motivation, yes, but problem is to identify drives which must be reinforced.	Much of motivation must be conscious goals, rather than basic drives.
2. Attention is needed to learn; "one thing at a time" maximizes learning.	Attention is not recognized; "one thing at a time" is recognized because of response/reward relationships.	Attention is important, especially before the thing learned is somewhat automatic.
3. Learning results in some kind of internal change; information is learned.	Only responses are learned.	Information is learned; learning produces internal changes.
4. Practice strengthens memory.	Some practice exercises are better than others.	Practice is not universally effective; it must be related to memory and cognition.
5. Feedback and correction are important.	Feedback is reinforcement that relates to response, not the learner.	Feedback and correction are important kinds of information.
6. Reward is important; it applies to the learner.	Reward is important, it applies to the learner's response.	Reward is one kind of information; it is not that important.
7. Learning builds on prior knowledge and habits.	No such thing as prior knowledge; only behaviors and responses have been learned, which can be built upon.	Learning builds upon prior knowledge and habits only if they are relevant to the new thing learned.
8. Learning actively (by doing) is better.	Only overt responses are learned. Therefore, learning is active.	Active learning is important only if long-term memory is a goal.

"It would seem nearer to the truth to say that (children) imitate people's method of going about saying things than they imitate the things said." Such an imitative process might account for sentences like "He's badder than you are," which is based on an imitation of speech patterns. The child would be using whatever s/he thinks reasonable for language problem solving. To promote language skills, then, would entail teaching useful methods for expressing intentions.

Paulston (1974) mentions that Carroll's three categories also have implications for second language learning, too. Additionally, she cites a fourth method, called the "direct" method, whereby the language to be learned is used almost exclusively for communication. This method works better when the second language learner is already literate in his/her native language.

Holmes and Brown (1977) round out the discussion on second language learning by pointing out the importance of using language correctly in a variety of social situations (sociolinguistic competence). For example, the use of the term "really?" in English often means "I'm surprised." In some other languages, however, it may be taken to mean "I doubt what you're saying." Sociolinguistic competence, then, rather than mere literal translations, ought to be a goal in second language teaching-learning.

Having briefly said something about classroom climate earlier in this section, a little more will now be said about it as related to language learning in the classroom. Although talking in research situations, Cazden's (1976) words imply teaching-learning processes:

> In research terms, several hypotheses should be further explored. First, that the greater the psychological distance between a teacher and her pupils, the greater will be the constraints on children's language, specifically on children's answers to her questions and on their tendency to ask questions of her. Second, within any one teacher-pupil relationship, these constraints will be greater in more formal large group situations, and less in more informal settings and more collaborative activities.

The implications, then, are (1) that the teacher's use of language to structure the social environment affects the ways in which children use language, and (2) that social relationships in the classroom support or limit cognitive and affective achievement. The *how* of these, again, is to set up informal situations and collaborative activities for learning.

One of the more interesting topics impinging upon bilingual education and culture learning in recent years is that of "cognitive learning styles." What is involved is the characteristic approaches people bring with them in viewing (perception) and learning (intellectual) activities. As articulated by Herman A. Witken *et al.* (1977), cognitive learning styles are characterized by the following:

1. Process rather than content, i.e., *how* one thinks, perceives, solves problems, learns, and relates to others.
2. Pervasive, i.e., they cut across so much of one's life that they are part of people's personalities.
3. Stable over time.
4. Bipolar as to value judgments, i.e., one person's style may be "global" (s/he looks at things as a whole, not being overly concerned with the parts); on the other hand, another person may be at another end of the construct or scale (s/he looks at things analytically, at the parts, not caring much for the whole picture).

Some of the bipolar constructs are (1) field independence vs. field dependence, (2) global vs. analytical, (3) reflective vs. impulsive, (4) tolerance of the incongruous or unrealistic experiences, (5) susceptibility to distractions, (6) working best individually or in groups, (7) formal vs. informal learning situations, (8) continuous supervision vs. independent activities, and (9) closure vs. tolerance for the unfinished or unresolved.

Another learner charactertistic is locus of control, the degree to which an individual believes that, and acts as if, s/he is the master of his/her fate. This characteristic is mentioned separately because some people do not look upon it as a cognitive learning style. Nevertheless, it still is a learner characteristic.

A discussion of cognitive learning styles and other learning characteristics is made in the hope that teaching practices are congruent with individual learning styles. When there is a match between teaching and learning styles, there may well be more positive interpersonal relations between teachers and students, which, in turn, creates a classroom atmosphere conducive to learning. On the other hand, matching may not lead to positive results if diversity of viewpoint and responses is an instructional goal. The unanswered question implied, then, is to find the match or mismatch in cognitive styles that works best to produce desired effects, one of which could very well be making one, as an example, more analytic and less global.

As a final statement, one should be careful to note that not all people are either one or the other — e.g., either impulsive or reflective. Some people could very well be somewhere between the extremes, being neither overly impulsive nor overly reflective. For the readers who would like to know a little bit more about cognitive learning styles and how to accommodate them in curriculum, Rosenoff's article is attached as Appendix 5.

With this somewhat wide-sweeping but concise coverage about the learner, attention is now turned towards Asians and Asian-Americans.

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Chapter 4

The Asian and the Asian-American Learner

This section will provide the reader with a variety of selections on Asians in the hope that a collective essence of "Asianness" can be had. When reading this section, the readers should be aware that there is no fine line of distinction of what separates the "Asians" from the "Asian-Americans." A so-called "Asian-American," for example, could be more Asian in his outlook, on male/female relationships than would an overseas Asian who was brought up in a highly urbanized or Westernized part of Asia.

When talking about culture, then, readers should always be aware that while a composite picture of what is Asian and what is Asian-American is attempted, not everyone fits neatly into the composite. Nevertheless, a large picture will be drawn in the hope that more information is better than less when attempting to characterize persons with whom Asian bilingual personnel will come into contact.

In this connection, it may be wise to remind ourselves that when we approach cultures different from our own, we should try to keep an open mind. One way would be to avoid stereotypes. Some notions about people and things are entirely false. Some have elements of truth in them. These notions, however, seldom fit a particular individual in all aspects.

A second thing to remember when dealing with culture study is to avoid extremes in comparing and contrasting in such a way that others become either mysterious and inhuman, or so alike that we think our values can be transplanted without mutual give and take. Another way of saying all this is that one should look for common humanity in cultural diversity, and that this can be done by avoiding extremes in comparing and contrasting.

A third thing that can be done to avoid stereotyping is to realize that people in different societies rarely do the same things in the same way, and that these different ways of doing things should be accepted for what they are. Generally, they should not be judged in terms of what is better or worse. We should realize that what seems strange to us works two ways. What we take for granted may seem strange to others, too.

Lastly, we should realize that societies that have differing values from ours developed those values in relation to their needs, nor ours. The ABCD Center, in compiling Chinese, Japanese and Korean bilingual textbooks for secondary school students, has developed a contrastive and comparative approach called "C model."

While the relationship between the specific and the whole is not clear, at least the relationship between Anglo culture and a target culture (Chinese, Japanese or Korean) is established through contrastive and comparative studies. In this way, similarities and differences between two cultures are identified and in turn, either one of the two cultures will get clearer exposition.

As one example of the C model or Comparative model, the Confucian-Buddhist Region involving comparative studies of Chinese, Japanese and Korean cultures without investigating into universal, semi-universal, semi-specific and specific elements will result in atominstic, fragmented and isolated production. Similarly, C model must be used in

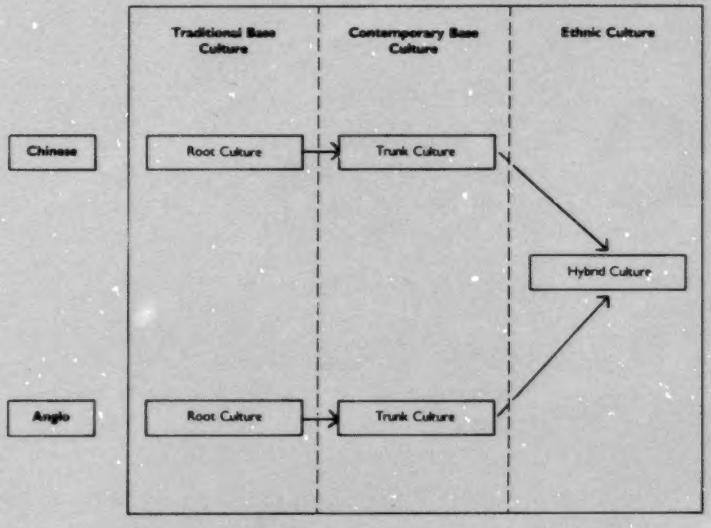
comparing the Judaeo-Christian culture and Confucian-Buddhist culture as well as their sub-cultures (Young, ABCD Center Proposal for 1978-79. pp. 94-95).

At any rate, the term "Asian-American" here is used to distinguish those who are of Asian heritage living in America from those who live in Asia. Asian-Americans, however, should not necessarily be thought of as people whose behaviors are easily distinguishable from their kinfolks in Asia. Asian-American behaviors range all the way from that of being no different from Asians still living in Asia to that of varying mixtures of Asian and Western to that of hardly being Asian at all. Indeed, much of Asian-American studies is devoted to the study of answering the identity questions of "Who am I?", "Where do I come from?", "Where am I going?", "What shall I do?", and "How shall I do it?"

Although bilingual education programs in the United States usually deal with Asian students who are new to this country, they should be broadened to include those Asian-Americans who have been in the country much longer and who are more Westernized. Nevertheless, regardless of which type of Asian-American students a bilingual program is set up for, the readings in this section are intended to give the readers a fairly broad picture of the range of experiences Asians in America have undergone and are going through.

For instance, Chinatown gang problems are a fact of life in Asian-American experience. Hardly any teacher of a Chinese bilingual program in any urban area, or his students, will not be touched in some way by the gang problems. Of course, these articles can only give a general familiarity to the gang problems and no answers. No one seems to have all the answers, yet. Do they represent Chinese culture or do they represent Anglo culture? In an effort to answer questions like this, John Young established three categories of culture in his Crosscultural Studies course for bilingual teacher trainees at Seton Hall University:

1. Root Culture or Traditional Base Culture
2. Stem Culture or Contemporary Base Culture
3. Hybrid Culture or Ethnic Culture In America



The degree of formulating a hybrid culture depends on many variables. Any study of the formulation process of a hybrid culture will be very useful for bilingual education.

Young has proposed many models of hybrid culture depending on the degree of formulation. The following abbreviations have been used. Only the Chinese and Anglo hybrid model is shown here.

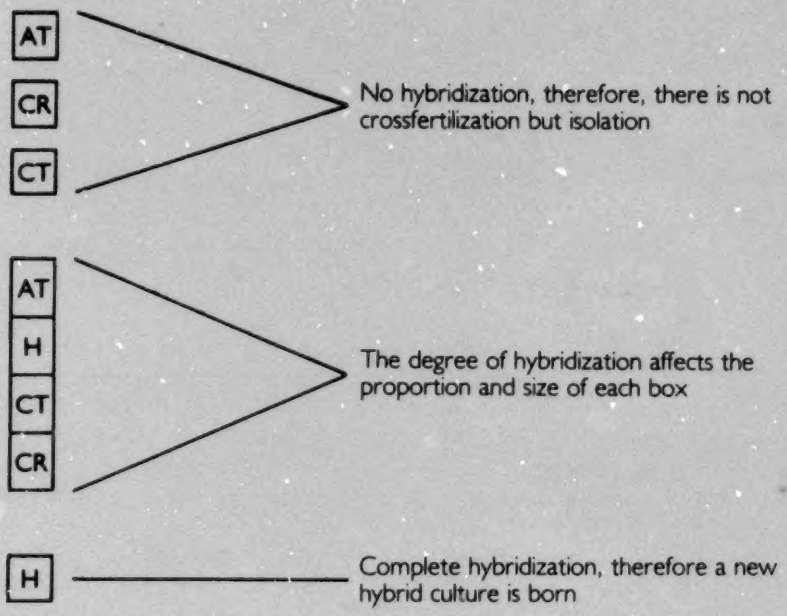
CR = Chinese Root Culture

CS = Chinese Stem Culture

AR = Anglo Root Culture

AS = Anglo Stem Culture

CAH = Chinese-American Hybrid Culture



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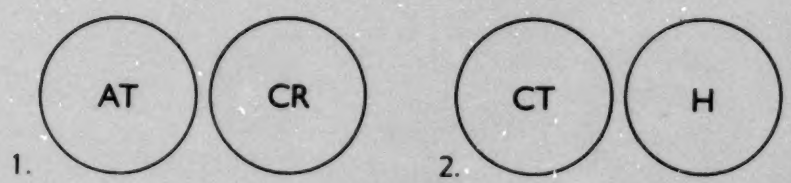
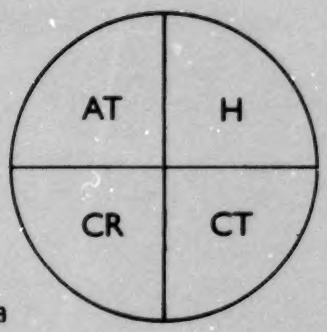
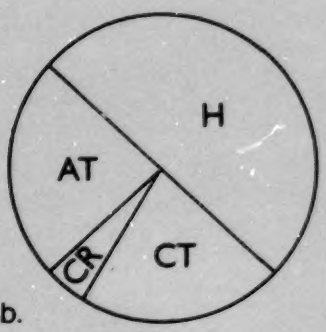




3.a



3.b.

etc.

The Asian Bilingual Curriculum Development Center has been observing the following guidelines in revealing Asian-Americans participation in American society and culture:

1. Materials should contain information about the cultural heritage of Asian-American groups, including their contributions, traditions, values, philosophies, life styles and religions.
2. When portraying the culture of an ethnic minority group, materials should include a clear distinction between the "base culture," namely the culture where the ethnic culture originated, and the "ethnic culture" or "hybrid culture," as represented in America; e.g. culture in Japan is not necessarily the same as the culture which Japanese-Americans possess in America.
3. In portraying Asian-American groups, balance between traditional and non-traditional, active roles and passive roles, past and present socio-economic settings must be maintained.
4. Success or failure of Asian-American minorities should not be judged solely by Anglo standards. The people's view of that particular minority group involved must be carefully considered.
5. Historical perspective and historical accuracy must be considered in making an analysis, judgement or evaluation.
6. Labels or references that might be demeaning, patronizing or stereotypical must be avoided (Young, ABCD Center 1978-79 Proposal, p. 98).

Readers are recommended to read the following appended papers by Iwataki (Appendix 6), Lee (Appendix 7), Nakano (Appendix 8), Wu (Appendix 9), Fukumoto (Appendix 10), Han (Appendix 11), Kiriyama (Appendix 12), Kumamoto (Appendix 13), Shin (Appendix 14) and Woo (Appendix 15), to obtain some ideas about teacher made or locally compiled materials about Asians and Asian-Americans.

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Other Resources

Cheng & Tsui Co. (for East Asian book needs)
P.O. Box 328
Cambridge, Massachusetts 02139
(617) 277-1769

Service Center for Teachers of Asian Studies
Association for Asian Studies
Ohio State University
29 Woodruff Avenue
Columbus, Ohio 43210

Publishers

Amerasia Journal; Counterpoint; etc.
Asian American Studies Center.
University of California
Los Angeles, California 90024

Bridge: The Asian American Magazine
Basement Workshop, Inc.
27 Catherine Street
New York, New York 10039

Insight: A Korean Bimonthly
P.O. Box 1500
New York, New York 10027

R & E Research Associates, Inc.
4843 Mission Street
San Francisco, California 94112

Visual Communications/Asian American Studies Central, Inc.
8240 Beverly Blvd.
Los Angeles, California 90048

Organizations

Asian and Pacific American Concerns Staff (APACS)
U.S. Office of Education
Washington, D.C. 20202
(202) 245-7444

Asian American Task Force
National Education Association (NEA)
1201 — 16th St., N.W.
Washington, D.C. 20036
(202) 833-4000

The Association of Chinese Teachers (TACT)
641 Golden Gate Street
San Francisco, California 94102
(415) 863-2282

Chinese Language Teachers Association (CLTA)
Institute for Far Eastern Studies
Seton Hall University
South Orange, N. J. 07079
(201) 762-4973

Chapter 5

Bilingual Program Designs, Methodology and Classroom Activities

As with the sometimes arbitrary distinction between Asians and Asian Americans, the distinction between bilingual program models and bilingual classroom methods will sometimes be arbitrary, too. Nevertheless, for conceptual clarity, the distinction between models and methods will be made.

In this handbook, bilingual "models" will be taken to mean programs, which, in turn, mean *all* the classes that a student takes to comprise a bilingual program. Bilingual "methods" will be taken to mean the processes that go on inside the individual classes. Methodology will be covered in the next chapter.

The models most readers will be familiar with are those called "transitional" and "maintenance." Somewhere in between these two is "monoliterate" bilingual programs, whereby while two languages are learned orally, only one of them is also learned for reading. "Partial," "full," and "restorationist" bilingual programs are all variations of bilingual programs. Mackey (1972) classifies bilingual programs into eight categories, which, in turn, can be reclassified into any of those just mentioned, though they (Mackey's classifications) would lose some of their specificity. For more thorough definitions, readers may refer back to this handbook's first chapter.

While useful in looking at goals and objectives, all of these program titles leave something to be desired because they tell nothing about what the programs look like. As the titles now stand, about the only thing that may distinguish one program from another might be that the amount of whatever is going on in the programs is different in each.

After some careful studies, readers themselves will have a chance to think about which bilingual instructional practices may be appropriate for transitional bilingual programs and which may be appropriate for maintenance ones. For now, it may be of use to think of programs as general ways of conceptualizing a problem and to think of methods and instructional processes as specific ways of solving it.

The two articles written by Dr. Lum (See Appendices 16 and 17) are intended to set a philosophical (used loosely) tone to the setting up and implementing of Asian bilingual programs. The one handbook on bilingual program designs by Seelye and the one bilingual/ESL curriculum by Cheng are so thorough they may sometimes overlap into the more specific areas of methodology and instructional processes. It should also be noted that these program designs do not always neatly fit into such categories as "transitional" and "maintenance" bilingual programs, which demonstrates the relative uselessness of those terms being called "models." In effect, transitional and maintenance "programs" ought really to be called "goals" and "objectives." On the other hand, programs in the program designs handbook and in the bilingual/ESL curriculum guide can accurately be termed "models." They are included in volume two of this handbook.

Generally speaking, bilingual methodology is not different from any other teaching/learning methodology, except for the use of two languages. As Blanco (1977) points out:

> While the terms 'bilingual methodology' and 'bilingual teaching techniques' are widely used, there is really no indication of their existence. What turns out to be 'methodology' is, in reality, the use of two languages

in the instructional program. The issue becomes one of classroom management and the treatment of the languages of instruction is vital to the success of the program . . . However, it should be pointed out that, if the research findings described earlier by Castaneda, Herold and Ramirez (1975) are valid, educators would do well to develop specialized methodologies geared to the needs of bilingual children who might have different learning styles from mainstream children.

The questions, then, become how one deals with the use of two languages and how one deals with learning styles. To begin to cope with the first question, that of using two languages, it might be helpful for bilingual teachers to conceptualize their teaching tasks with the aid of the following charts, which are variations of the chart found in Chapter 2 of this handbook:

	Languages to be Used for non-English Speaking Students			
	English only	**Bilingual Compound**	**Bilingual Coordinate**	**Native Language**
Classes or Activities	English (ESL + direct + natural methods)	Social Studies Music, Art Physical Education Sharing	Science (preview-review)	Mathematics Chinese, Japanese, or Korean

	Languages to be Used for Limited-English Speaking Students			
	English Only	**Bilingual Compound**	**Bilingual Coordinate**	**Native Language**
Classes or Activities	English (ESL, etc.) Music, Art Physical Ed.	Mathematics Science (see sample lesson in this chapter) Social Studies Sharing	English (native language used only to explain grammar)	Chinese, Japanese, or Korean

At this point, a few clarifying points are in order. The first sample chart is designed for non-English speaking students of about 4th to 5th grade ages; the second chart for limited-English speaking students of the same ages. Limited-English speaking students, having somewhat more skills in English than non-English speaking students, have been scheduled more activities involving two languages (see bilingual columns) rather than their having to rely as heavily on their primary or native languages.

Readers are now invited to design similar, logical charts for students who are already bilingual, who are dominant English speaking, and who do, indeed, have English as a home language. Conceptually speaking, then, students may be divided into those (1) who have a home language other than English and (2) those whose home language is English. Furthermore, those who have home languages other than English can be subdivided into those (a) who are non-English speaking, (b) who are limited-English speaking, (c) who are bilingual, and (d) who are dominant English speaking. So, depending on which of these categories students fall into, and depending on the program goals strived for, prescriptive bilingual methodological charts should be designed.

Out of the myriad kinds of bilingual techniques that can be generated by designing charts like those above, very little experimental research work has been done as to which language combinations are most effective. Intuition and a sense of logic will have to be our guides.

One of the few experimental works is described by Dodson (1967). For understanding of meaning, for ability to imitate, and for ability to remember sentences taught, Dodson tried three different processes — (1) foreign language sentences with pictures illustrating the meanings, (2) mother tongue equivalents added to the foreign language sentences and pictures, and (3) mother tongue equivalents without pictures. The second method produced consistently higher scores across all ages, particularly when the foreign language sentences were repeated after the foreign language-picture-mother tongue equivalent sequence. Additionally, for those who can already read in their native languages, the restricted use of *printed* mother-tongue equivalents seemed to be more effective than just the use of *oral* mother-tongue equivalent.

The major technique associated with bilingual education is probably the instructional process of teaching one to read in his/her native language before s/he learns to read in a second language. At this time, this technique is only a theory. While there has been some research to indicate that there is some validity to this theory, there has also been evidence that learning to read in one's native language concurrent with learning to read in a second language can also be accomplished. The same logic would seem to indicate that an older Chinese-speaking person who has never learned how to read in his native language, would still be able to learn to read in English without first having to learn to read in his native language, if s/he so desired. The validity of this theory, then, seems to hinge on a number of factors — the similarity of languages involved, age, motivation, etc.

Probably more important than the above theory, however, is the language development principle of aural (listening)-oral (speaking)-reading-writing sequence. While few would argue with the soundness of helping students develop language maturity by following the sequence mentioned, seemingly just as few bilingual teachers actually give their students as much chance to develop their oral skills as they might. Regardless of the language being used for instruction, it would be interesting to see how much time students have for oral language development, both in the language class(es) and in the subject area classes.

Aside from oral language development in and of itself, it is our contention that persuasion skills — perhaps the highest form of communication — are an absolute necessity for most Asian students who will face so many inequities in the United States. Persuasion skills will probably be their best tool to cope with inequities, and oral language development skills, not only in language classes, but also in all subject areas, will be a major part in the development of persuasion skills.

Regardless of the language used, oral language development activities ought to be utilized. They can readily be found in such educational publications as *Learning Magazine, Instructor, English Journal, English Language Teaching, Educational Leadership, Social*

Education, and a host of other professional magazines, books, and guides. The following are just two of sixteen oral language games developed by the Bank Street College of Education and cited in a book by Cheyney (1976):

WHERE IS IT?

A child is chosen to leave the room. Another child becomes "It" and hides an object (penny or button) somewhere in the room. The first child returns to the room and asks —

"Is it under the table?"
"Is it on the desk?"
"Is it behind the door?"
"Is it behind Juan's desk?"

The child who is "It" answers in a whole sentence: No, it is not in the drawer," etc. Two other children are chosen and the game continues

TOUCH GAME

Teacher using a pointer, says "I touch the floor." Then she hands the pointer to a child who says the same as the teacher and adds another object. "I touch the floor and the chair." The next child says these two and adds a third object

The following article from the IDRA *Newsletter* (Intercultural Development Research Association) will provide the reader with more classroom activity ideas for oral language development. The author, Michele Guss, is an education specialist with IDRA's Center for the Management of Innovation in Multicultural Education (MIME).

Oral Language Development Improving Reading and Communication Skills

Michele Guss

"Oral language development? Oh, sure I do it. First thing in the mornings we have circle time where the children tell me about a picture I show them. I write down their words and we read them. I also do drills almost every day and of course we do lots of spelling.

By the way, you're a consultant, and I was wondering if you had any tips on how to get my bilingual students to read better. I started them in a special group with kinder materials but they just aren't making much progress."

And so go many conversations about oral language development (OLD) with first, second and even third grade teachers.

If this conversation sounds familiar read on. You may garner some ideas on how to improve reading and communication skills in your classroom, program or school.

Traditional language development practices such as those mentioned by our elementary teacher fall short of the needs of bilingual students. More specific, in-depth and stimulating practices are needed to preceede and eventually supplement the usual classroom language arts activities.

Oral language skills are clear-cut prerequisites to reading. As a result, difficulties with reading instruction most frequently result from insufficient oral language development. Teachers who neglect OLD and rush into reading are likely to be unsuccessful in developing proper reading skills with their students.

Let's return to our teacher's report of her classroom OLD strategies to see how other techniques could be added and the entire process systematized.

Early morning circle time activities are valuable. In fact, they should be standard fare. Select the picture based on prior lessons in order to reinforce vocabulary,

allow expansion of sentence patterns and ideally, creative use of already acquired language. Take care to communicate with each student, and do so in an entirely non-critical way. Communication ceases when anxieties are aroused.

Throughout the day, every day, more specific activities must be employed. These activities can easily occur in conjunction with other lessons such as science, social studies, even math.

Ideally, students with limited language proficiency will learn and practice new vocabulary (even just two words!) daily. Here's a general model to follow:

I. Introduce the items to be learned

A. Select pertinent vocabulary and put it into an appropriate sentence structure. Include grammar processes such as pluralization, tensing, etc. where appropriate. One teacher asks her students to give her lists of words they'd like to learn in English. This could be supplemented with items from planned lessons.

B. Use drills and games that involve mimicry and memorization to ensure proper modeling and a general grasp of the item. Keep drilling to a maximum of 20 minutes, generally.

II. Provide practice

A. Structure activities that require your students to say the language items you've introduced. Oral language development means talking. Prepare yourself for noise in the classroom.

B. Use dramatizations, role-playing, class discussion, small group activities, games, story telling, recording tapes, tutoring and language masters (plus whatever else you can dream up) to provide a context for communication and a message. People do not talk without contexts and messages so it is quite unreasonable to expect students to talk without them. Further, to maximize learning, divide the students into groups so that each student has more practice.

III. Evaluate progress

A. Boring repetition must be avoided by the language developer. Once students have mastered an item they should be immediately challenged with another; ideally, one that builds upon past learning.

Students who require still more practice need other stimuli, other kinds of activities. They should be assigned new lessons as soon as current activities are exhausted.

B. Evaluative/diagnostic techniques can be relatively simple. Teacher might move from group to group in the classroom observing performance. Criteria-referenced tests are also excellent indicators of learning. Remember! Activities in the test must be oral.

IV. Reinforce

A. A phenomenon of memory and of language is that if a bit of knowledge or structure of language isn't somehow employed and thus reinforced soon after being learned, it is quickly lost. It's as if one had to make a definite imprint on the brain to assure mastery.

B. Language reinforcers come in many forms, and will operate throughout and after the learning process. Visual, tactile and emotional experiences reinforce learning. A film, picture-story, record, cooking lesson, science lab, (or any hands-on experience) or even a guest speaker and/or field trip will provide lasting and various impressions of how language sounds.

Once students have acquired a substantial vocabulary and mastery of basic linguistic structures, they are ready to begin learning to read. With this in mind, my "tips" on enhancing reading skills are:

- Give major emphasis to oral language development because "if your students can't say it, they can't read it."
- When you do introduce reading materials, select or prepare interesting subject matter. First, second or third graders view using kinder materials as a stigma and are too advanced cognitively for simplistic kinder-level concepts.
- Challenge children to read but make sure oral language skills flourish.

What follows in the article is a sample science lesson for non and limited-English speaking students, using ESL oral language techniques. In this sample, which is included in volume two of this handbook, it has been decided that subject matter knowledge and second language acquisition are twin goals and therefore share nearly equal emphases.

If the primary goal or objective is different, with subject matter mastery foremost, then the subject matter areas can be taught exclusively in the native language. However, even here, perhaps a compromise can be worked out so that a combination of both techniques can be used. For example, three days a week the subject matters may be taught in the native languages, two days a week, through the sample technique just demonstrated.

But, if no compromise can be made, and if the subject matter areas must be taught in the native language, students still ought to be given chances for oral language development in their native language.

In the examples so far cited, it has been assumed that the students are either non/or limited-English speaking. For students who are already bilingual, the choice of which language to use as the medium of instruction at any one given time seems not to be as important as the level and the frequency of use of that language. In other words, students who are bilingual ought to be given opportunities to grow in both languages. Growth would seem to depend upon using the two languages in question at the appropriate levels of the bilingual students' capabilities. It would also depend upon the frequency in which bilingual students can use both languages.

For students in bilingual programs who are dominant-English speaking, much of what can be done is the same as what can be done for non and limited-English speaking students, except that in this situation, the languages used for instruction would be reversed — that is, English, Chinese (or whichever Asian language is involved) as a second language, and Chinese conversational methods. In this case the instructor should be aware and cautious about the fact that dominant-English speakers may be less enthusiastic and less desirous for second language learning. And, while talking about teaching Chinese to dominant-English speaking students, particularly secondary dominant-English speaking students who happen to be in a bilingual program (as distinct from a foreign language class only), Goldenthal's (1978) *Think Chinese, Speak Chinese* presents interesting ways to present Chinese language and thought for beginning students. While the book teaches the Mandarin or popular dialect, there is no reason why the activities and techniques presented cannot be transferred to other dialects or languages.

For ideas about social studies in bilingual programs, readers might refer to a companion handbook, *A Teacher's Handbook on Social Studies for East Asian Bilingual Programs*, which has been concurrently written with this handbook.

To summarize this chapter's discussion up to this point, the major points are that the languages of instruction at any given time should be dictated by the goals and objectives of the class in question, which, in turn, should be dictated by the needs of the students in question; and that aural and oral language development skills are important for Asian American students, not only for proper sequencing for language maturity, but

also for developing skills of persuasion. Implied in this discussion is the point that language learning should be for communication.

For the reader who still feels lost, a following chapter in this handbook will cite various sources and resources where help on most any subject matter area or on language development (English, Chinese, Japanese, and Korean) can be obtained. The reader is also reminded that the references, sources, and resources cited at the end of each chapter are very selective, relevant, and practical.

While appropriate to all classes, not just bilingual ones, references pertaining to classroom management and discipline will also be cited.

Associated with this topic of classroom management, particularly in discussing bilingual education, and to begin answering the second question of dealing with learning styles, the topic of applying the concepts of cognitive learning styles in bilingual classes is now discussed. The reader might recall from an earlier chapter in this handbook that cognitive learning styles are pervasive and encompassing ways that persons view the world and solve problems. Some people tend to see only the details of situations; others the whole picture, but not the parts. Some people perform tasks better alone; others cooperatively. There are a variety of these "constructs," that is, opposite qualities. Of course, not all people fall into either one or the opposite end of these constructs. Some people have varying degrees of these qualities, such that they fall somewhere between the opposite ends of the constructs.

The question that stems from this discussion of cognitive learning styles is how much one's cultural background predisposes his leanings towards any particular cognitive learning style. Are Asians generally analytic in outlook instead of global? Are they generally field independent instead of field dependent? While the research in this area is generally sparse, bilingual teachers ought to be familiar enough with their students that they (the teachers) can guess what kinds of learning styles their students can best perform under.

The following article by Castaneda (1975) which is included in this handbook as Appendix 18 presents one of the few examples existing on how to apply the concept of cognitive learning styles in the classroom. Unfortunately, the article discusses only one set of constructs — field dependent vs. field independent. Nevertheless, it presents a start, as does so much of bilingual education's instructional status.

Also associated with classroom management are goals and objectives. Goals are broad statements of a desired end: e.g., bilingual program students will be able to use the second language with native speakers of that second language. Objectives are more specific statements; e.g., at the end of one semester, non-English speaking students will be able to speak in English to native speakers of English, in three different situations, without their being misunderstood.

A more specific variety of objectives is the performance objective, which is a specific statement that should include six elements:

1. *Who* (Title VII Korean sixth grade students)
2. *Will do what* (will be able to do all the addition questions in the CTBS Level 4 test with the *chisanbop* Korean method of calculating numbers by fingers).
3. *Under what conditions* (provided that they have not missed any of the instructions on how the system is to be done)
4. *When* (by the time of the post-test administration of the CTBS, mid-May 1979)
5. *Minimum acceptable standard* (with no errors and within five minutes of testing time)
6. *As measured by what* (by the CTBS Level 4 test)

By the above sample, an attempt is made to show that bilingual education does not deal only with language, but also with subject matter, and to show that math can be bicultural. For some more Asian flavor, perhaps the abacus can be used if no one is familiar with the chisanbop. The point remains. Whatever can be incorporated from Asian cultures, should be sought out and utilized. Asian family topics are another material for interdisciplinary and crosscultural treatment.

Cultural aspects aside, a twenty-month study conducted by the Mathematics Education Task Force of the California State Department of Education revealed these kinds of practices as being effective under certain conditions:

For students from high socioeconomic homes

1. Traditional styles of mathematics instruction.
2. Consistent correction of errors.
3. Prompt clarification of misconceptions.
4. Use of game-like activities.

For students from low socioeconomic homes

1. Discovery & inquiry methods.
2. Stressing of basic computational skills.
3. Any kind of instruction which supports parents' views.
4. Activity-centered instruction in large urban areas with high pupil transiency.
5. Frequent departure from textbooks and use of other learning materials.
6. Stressing of pupil attitude towards math.
7. Pupil involvement in planning.

The only reason this discussion is being made is to mention some of the instructional strategies teachers of Asian bilingual programs may prescriptively employ in their classes, in whichever combinations their professional judgments lead them to adopt.

For the reader who feels that the second language goals and objectives for middle schools mentioned in the previous chapter do not provide the type of goals and objectives desired, serious consideration should be given to using *Course Goals in Second Language, K-12* by the Tri-County Goal Development Project of Portland, Oregon (see reference at end of this chapter). *Course Goals*, while somewhat difficult to read in its chart-filled style, is unique in that second language goals and objectives are given not only in a language arts format but also in areas of culture, mores, geography, music, art, architecture, history, government, science, technology, communications, and career education. *Course Goals*, then, treats second language learning as not only a subject in itself, but, rather, as the communicative and interdisciplinary tool that it is. Hopefully, therefore, readers will obtain a copy of *Course Goals* or something similar to it (if any are available) for their own personal use. It is a valuable resource in that part of classroom management which requires curricular planning.

In various ways throughout this handbook, an effort has been made to demonstrate that language learning is not only a subject in itself, but also an instrument for non-language subject matter learning and for communication. In reality, then, when one learns or strengthens his language skills in other courses, the processes involved can be considered one method of language learning. Concurrently, when subject matter areas such as science, math, social studies, music, etc. are language enriched, they can be culturally enriched too. In this vein, perhaps now would be a good time to recall or review this handbook's chapters on multicultural education, Asians, and Asian Americans for additional classroom ideas.

Fruehling (1977), in discussing multicultural education strategy, states that cross-cultural acceptance of others comes about effectively when there is social exchange of valued resources. His discussion is as follows:

> The point to be made is that successful exchange does not require the participants to have the same values, only that each has for exchange something the other finds rewarding and that they share enough of a frame of reference to get the process of exchange operating. . .
>
> Ethnicity and race, I think, must be seen as labels for clusters of stimuli that constitute potential rewards and costs for persons in a given social exchange. If this is the case, then simply emphasizing ethnicity or race relations per se would probably do little to generalize liking from the groups to persons outside them.
>
> In the cooperative classrooms, a child's race or ethnicity begin to count neither as a reward nor as a cost. They become irrelevant, or at least secondary, to those skills and information being exchanged. . .
>
> In order to use the concepts of social exchange theory in a multicultural education program, the educator must make ethnicity or culture a salient part of such a program, but not as an end in itself or simply as information about others. Rather than treat ethnicity as an abstract concept, the educator must view it as a label for a unique heritage of learned strategies, skills, and behaviors with which a people cope with life's challenges and enrich their daily living. . .
>
> The educator must create an environment or take advantage of an existing one where there are the kinds of problems that require, for their successful resolution, the cooperative exchange of those skills and strategies that constitute the ethnic heritages of the various individuals and subgroups in that classroom or school. In order to do this, the educator must become a participant-observer and participate, as best he can, in the life of the various groups from which his students come. . .
>
> Some transfer of liking to persons outside the classroom is likely to occur as a variety of "outside" persons are invited into the classroom to share unique resources which then enable the entire class to achieve a valued outcome. First to be invited might be parents and other relatives and friends of a cross section of the students.
>
> Multicultural education can be more than an opportunity to learn about others. It can be an opportunity for every student to exchange something of value from his cultural heritage in a setting of mutual cooperation and respect.

Anderson (1977) looks at this idea of exhcange from another angle. He distinguishes between common culture and shared culture. Examples of common culture are people who might happen to have the same kinds of telephones, cars, television sets, or refrigerators. However, these people do not share any of these common items with each other. On the other hand, the elevated trains in Chicago and the hot line telephone between Washington and Moscow are shared cultures. Anderson observes that "our traditional treatment of the structure of human culture in the schools fails to highlight the fact that the planet is becoming crisscrossed by a good deal of shared culture. . ." To Anderson, most adults who are now managing the world are too old to change their ways and settings. Only school pupils have the potential, and the only resource they have to work with is human culture. "Perhaps we could be of some small help to them if we become better travel agents and give them a good map of culture," concludes Anderson.

So as to give the readers a little more to lean on at this stage, the following article by Rosenoff (1977) is reprinted. While the ideas presented do not necessarily take Fruehling's and Anderson's strategies into account, there is little reason why the readers themselves cannot combine all of the three authors' ideas.*

*These ideas have come from a variety of sources and people. We particularly must acknowledge the contribution of the General Assistance Center staff at Columbia, Missouri, for the initial effort. For further information or to share suggestions write to Wayne E. Rosenoff, STRIDE, Far West Laboratory, 1855 Folsom Street, San Francisco, CA 94103, (415) 565-3114.

Ideas For Enriching Your Multicultural Program

Wayne E. Rosenoff

What actions can we take, in the classroom and as administrators, to enrich the cultural climate of our school? What can we do to encourage a multi-ethnic atmosphere, and to increase our own ethnic awareness as well as provide awareness experiences for others? Some possibilities are suggested below.* It is highly possible they might trigger some ideas of your own. If so, we would like to hear about them so that they may be shared also.

- Establish a multi-ethnic resource center and identify people who can suggest materials. Examples: magazines for pictures, free materials, people in different parts of the state and country who can exchange ideas with you.
- A multicultural educational approach is not an either/or design. Cognitive skills can be taught by using a multicultural information base. Build on your present curriculum, expanding to make educational experiences pluralistic. If two of the major purposes of formal education are to obtain factual knowledge and to develop skills that are helpful in relating to other people in a positive, functional manner, it is extremely important to reevaluate the curriculum to see if these opportunities are provided. Do some research. Are the facts you are teaching questionable? (Example: "Gold was first discovered in California in 1848 by James Marshall at Sutter's Fort." This omits or ignores the fact that gold was discovered by Francisco Lopez several years earlier in an area not far from Los Angeles). Affective skills can be taught by discussing or encouraging thought and activities about the "whys" and "what ifs" behind various issues. (Example: "Why has the stereotype of the Chinese laundryman formed?" "What if you were faced with the economic and social problems which faced the Chinese immigrant of the middle 1800s?")
- Have a "share fair" on inservice day: share multi-ethnic ideas in various subjects and grade levels. Allow a half day to construct some new ideas.
- Encourage administrators to reinforce positively teachers who are using a multi-ethnic approach to learning. Teachers may also provide other teachers and administrators with role models and praise for implementing a multi-ethnic curriculum.
- Be prepared to discuss the importance of multi-ethnic education with those individuals who say, "We have no problem." Various approaches (emotional, factual, logical) may be necessary, depending on the awareness level.
- Make it possible for staff to take risks and be supported if failures occur. Emphasize that you don't expect everything about class or school settings to change in a year.
- Borrow or purchase free and inexpensive multi-ethnic materials (a list is available from STRIDE).
- Open schools to the community. Community members may feel more willing and comfortable about assisting with the formal education of the children in their community if they see the school as responding more totally to the needs of the community members. (Examples: organizational meetings, weight watchers, recreational programs, clinics.) Provide a bulletin board for community announcements or displays in your schools.
- Make home visits — ask parents what they would like their child(ren) to learn plus

any information that they feel the teacher(s) should know about the child to help the child have a positive learning experience: his or her interests, abilities, family situation, etc.

- Provide school exchanges that promote opportunities for students of various racial and economic groups to get to know each other and learn together.
- Hire school personnel from various racial groups.
- You may want to share various ethnic foods on inservice days. They could be served for breaks, breakfast, or lunch. You may wish to assign a committee to handle the arrangements, have pot luck and/or ask community people to help.
- Display multi-ethnic calendars, murals, and other art work in the halls and classrooms. Parents and community volunteers may wish to help construct some of these projects.
- Incorporate a "Did you Know?" section in your school's newsletter. Use multicultural content in this section. This could be modeled after Wrigley's "Fun Facts" in the comic section of the paper. Alternative idea: print a multi-ethnic calendar in your newsletter monthly.
- Offer incentives for learning more about various cultures and multi-ethnic curriculum approaches such as 3.3 or inservice credit.
- Encourage administrators to provide release time for implementing state multicultural guidelines.
- Use community resources such as foster grandparents and various agencies like American Indian centers, Black Student Centers, neighborhood development projects.
- Encourage nontraditional field trips in which students are exposed to people of various ages, economic, and racial groups, and different sex roles. Use your local history creatively.
- Involve parents, students, and members of various community groups in the evaluation of curricular materials for racial and sexual bias.
- When planning inservice programs on cultural awareness, involve participants in the planning. Also seek staff to get projects and programs started. Use supportive individuals to provide information that may be helpful in programmatic changes. Administrative support and participation are key factors in enhancing the importance of a new activity.
- Plan for special individual or small-group work and awareness sessions during planning periods as a follow-up to inservice activities.
- Use the General Assistance Center (STRIDE), State Department of Education, Institutes and any special monies and resources to provide assistance to your school district in the areas of ethnic awareness and multicultural education.
- Secure the services of a professional theater company to perform at your school. A potential source of multicultural dramatic presentations is the Twelfth Night Repertory Co., an ESAA project. Write to: Scott Catamas, Twelfth Night, 12732 Moorpark Street, Studio City, CA 91604, (213) 760-2112.
- Encourage positive media coverage of multi-ethnic projects, inservice and community events. Develop a system which will inform the media in advance, and maintain a file of pictures and stories.

In closing out this chapter, readers are reminded (1) to become familiar with all the state and local frameworks related to second language learning, multicultural education, and bilingual education, (2) to fit the ideas in this handbook within those frameworks, (3) to look at this chapter as an outgrowth of all of the chapters that preceded it, not by itself, (4) to pay more than passing attention to the selective references at the ends of each chapter, and (5) to seek out as many Asian/non-Asian bicultural social exchanges as possible to incorporate into language learning situations.

Blanco (1977) ends his discussion on methodology of bilingual education on this note:

> The issues concerning methodology in a bilingual program do not differ greatly from those found in monolingual programs. The question of language use and the incorporation of the home culture into the instructional program are of prime concern and offer a point of departure from monolingual education.

Hopefully, the chapters preceding this one, in a general way, and this chapter, in a more specific way, have given the readers more than enough as a point of departure.

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Publishers

Asian American Bilingual Center Newsletter/
Bilingual Education Technical Assistance (BETAC) Newsletter
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Instructor Magazine
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Inter-View (ideas exchange)
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Publications of the Modern Language Association
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Regents Publishing Company, Inc.
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TESL Communique
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1455 de Maisonneuve Blvd. West
Montreal, Quebec H3G 1M8

Chapter 6

Instructional Materials for Asian Bilingual Education Programs

Basically, this chapter will attempt to do three things: give some idea of what instructional materials are available for those dealing in Asian bilingual programs, how were they compiled, and where such materials may be obtained. It is likely that the lists of materials from the San Francisco Unified School District, the John Haines Elementary School in Chicago and from EPIE as well as the ABCD Center, will give the readers a fairly good idea of what is presently available (See Volume Two of this handbook). Readers will find that there actually is a wide variety of materials to choose from. Whether or not the materials are sequenced and available at different levels of learning is another story. Obviously, there is work along these lines that must still be done.

Aside from the materials listed, readers ought to be knowledgeable about other resources that can generate even more materials. First among these would be the ESEA Title VII Bilingual Education National Network, which presently consists of three dissemination/assessment centers, fourteen materials development centers, and sixteen training resource centers. Of these three kinds of centers, the one most appropriate to this chapter is the materials development one. For this handbook, the materials development centers that deal with Chinese, Japanese, and Korean bilingual programs are as follows:

Asian Bilingual Material Center
10801 National Blvd., #404
Los Angeles, Calif. 90064
(213) 474-7173

Asian American Bilingual Center
1414 Walnut St., Room 9
Berkeley, California 94709
(415) 848-3199

Asian Bilingual Curriculum Development Center
Seton Hall University
South Orange, New Jersey 07079
(201) 762-4973

Of the three dissemination/assessment centers, two centers are responsible for Asian languages:

Evaluation Dissemination and Assessment Center
Los Angeles State University
5151 State University Drive
Los Angeles, California 90032
(213) 224-3676

Evaluation Dissemination and Assessment Center
Lesley College
49 Washington Ave.
Cambridge, Mass. 02138
(617) 492-0505

The advantage of the Assessment & Dissemination Center is that it gathers Asian bilingual materials from a variety of sources, not just from the materials development centers.

The training resource centers that deal actively with Asian bilingual programs are as follows:

New England Bilingual Training Resource Center (Chinese Only)
School of Education
Boston University
Boston, Massachusetts 02215
(617) 353-4365

Bilingual Education Technical Assistance Center
Tacoma School District #10
P.O. Box 1357
Tacoma, Washington 98401
(206) 383-1811, ext. 4473

The Educational Resource Information Center (ERIC) clearinghouse system, presently consisting of sixteen centers, can also provide materials appropriate for Asian bilingual programs. Depending on the topic, all sixteen centers may provide materials, but the clearinghouses that seem most directly involved with the readers' concerns here are the ones on language & linguistics, reading and communication skills, and social studies. Their full contact addresses are as follows:

ERIC Clearinghouse on Languages and Linguistics
Center for Applied Linguistics
1611 North Kent Street
Arlington, Virginia 22209
(703) 528-4312

ERIC Clearinghouse on Reading and Communication Skills
National Council of Teachers of English
1111 Kenyon Road
Urbana, Illinois 61801
(217) 328-3870

ERIC Clearinghouse on Social Studies/Social Science Education
855 Broadway
Boulder, Colorado 80302
(303) 492-8434

ERIC Clearinghouse on Urban Education, Institute for Urban and Minority Education
Teachers College, Columbia University
New York, New York 10027

Two other organizations come to mind as far as Asian bilingual program materials development is concerned, The Association of Chinese Teachers (TACT) and the Japanese American Curriculum Project (JACP). Since these two organizations are involved in more than materials development — e.g., providing speakers, providing general Asian and Pacific American advocacy in a variety of social concerns, etc. — they are, in effect, resources. And, as such their addresses will be given in the next section.

In the previous chapter's bibliography, mention was made of the CATESOL *Newsletter, Inter-View*, and the TESL *Communique*. Mention of these three is made again as they contain sample classroom activities and materials that bilingual classroom teachers should find useful. In fact, now is a good time to reiterate that using the references and bibliographies throughout this handbook will provide the readers with a

wide and deep background in the teaching and learning aspects of Asian bilingual education.

Finally, readers should have some ideas as to the selecting, the developing, and the evaluating of instructional materials. Thankfully, there are a number of references one can turn to for these tasks, including the following:

FOR SELECTING

Curriculum Review Magazine, Curriculum Advisory Service, 500 S. Clinton St., Chicago, Illinois 60607

Educational Products Information Exchange (EPIE). *Selector's Guide for Bilingual Education Materials, Volume 1: The Status of Programs in Chinese, Japanese, Korean, and Vietnamese*, 475 Riverside Dr., New York City, 10027

Dora Johnson *et al. A Survey of Materials for the Study of the Uncommonly Taught Languages: Languages of Eastern Asia*, Center for Applied Linguistics, Arlington, Virginia, 1976.

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FOR DEVELOPING

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Byrom Williams *et al. Manual for Evaluating Content Classroom Instructional Materials for Bilingual-Multicultural Education*, Institute for Cultural Pluralist, San Diego State University, San Diego, 1977.

The following lengthy summary is indicative of some issues involved.

ABCD Center Director's Interim Performance Report, February, 1979

Despite the needs of so many children, Asian bilingual/bicultural instructional materials are practically non-existent if we are to consider the ideal possibility of providing students with several sets of optional materials to choose from. The task of compiling one full set of materials from K-12 is in the process of being completed by the Title VII Network Centers. In consideration of the overall needs of the Asian bilingual programs, the Asian Bilingual Curriculum Development Center set our first priority in cooperating with other Asian material development centers to complete the initial set of materials. Therefore, the ABCD Center chose the task of developing specifically secondary materials to avoid any duplication of efforts since other Asian Centers were dealing with K-6 materials when the Center's original proposal was submitted in 1976. We also set as our goal the immediate delivery of "practical" materials consisting of basic materials, i.e. text, teacher's manual and tests.

However, this task is not all that simple when we consider the many and complex variables involved. Local needs are so diversified depending on their surrounding situations that it becomes extremely difficult to identify what type of materials might be most appropriate.

Basic Considerations

Among the bilingual programs across the nation, there are many different classroom types. In terms of grade distinction, some consist of single grade students, but the majority of classrooms usually consist of students in three different grade levels. Teaching arrangements differ, ranging from tutorial, pull-out, to fully independent classes. Some programs offer only limited or specified subjects for bilingual education. In some cases, the subject itself is not clearly defined and mixed during the school year.

There are also different types of teachers involved. Limited few are professionally trained and certified bilingual teachers. Many of the teachers involved are paraprofessionals acting as teacher's aides. Although Seton Hall and other institutions have been training teachers for bilingual education for some time, many teachers nationally are not yet fully established as bilingual teachers.

Student types differ in accordance to where they came from, when they came to America, their familiar language varieties, cultural varieties, educational learning styles and their starting points in the United States. Student needs are extremely diversified.

Simultaneously, the curriculum in the United States varies to a degree that it is certainly difficult to pinpoint precisely what types of curriculum may be most appropriate for Asian bilingual/bicultural education. Some local school districts may favor the traditional approach whereas others may emphasize the inquiry or thematic approaches. Yet the students' familiar learning styles may not be compatible with the approaches employed in the United States.

The above are some of the more important factors which we have considered in the process of compiling our materials. In view of the Center's task to develop the most appropriate materials for use by Asian students nationally, the following theoretical and systematic support for material development, incorporating the many considerations discussed above, has been developed by John Young, previous Director and present Co-Director of the ABCD Center.

Basic Developmental Concepts

Some of the key issues surrounding Asian bilingual education have been previously pointed out. In order to address these main issues in materials development the following developmental concepts have served as the foundation for the ABCD Center Material Development activities:

1. *Feature Focus Concept*
2. *Flexibility Concept*
3. *Team Concept*
4. *Exemplar Concept*
5. *Experiment Concept*
6. *Economy Concept*

By *Feature Focus Concept* we mean that content emphasis is being placed on cultural features relevant to Asian students rather than on factual data which can be found in many existing textbooks. In other words, we are aiming at a product which is different and unique in its content. Based on the consideration that global, contrastive and comparative approaches are the most appropriate for bilingual/bicultural education we are making an effort to produce materials that are particularly relevant to the non-English speaking and bilingual student. Emphasis is therefore being placed upon removing bias against Asian people, clarifying base and ethnic culture contribution to historical development, presenting materials from a variety of viewpoints and wherever possible

providing comparative and contrastive studies. Rather than allowing linguistic and cultural differences to become liabilities the project deliberately utilizes them in preparing its core curriculum. This is done in order to make the student's transition as painless and beneficial as possible and also to help the students maintain their cultural identity and heritage. We are therefore in the process of attempting to identify cultural features specific to each cultural group as well as identifying general features universal among the cultures involved, so that by comparing differences and identifying similarities, the students will best identify themselves in the transition process. The extent to which features are emphasized will differ among subjects. For example, social studies materials are more culturally bound in content and therefore, content focus must be placed on cultural features. Subjects such as math and science which we are currently developing require less consideration on feature elements.

The diverse situations and methods in material utilization led to the development of the *Flexibility Concept*. This concept addresses the issues surrounding diverse classroom types, teaching arrangements and curriculum among the programs across the country. Therefore, our materials are being written with a tri-grade approach, whereby language level is reduced to the lowest grade level and the content concept level is placed two to three grade levels higher. Moreover, the materials are being designed in such a way that each unit in the text (and to a lesser degree each chapter) can stand alone. In other words, considerations have been made so that materials may be readily excerpted to match the sequencing of the curriculum in the local school district. The texts are being written in a modular approach but may be used as a basic text, a supplementary book to an English text, or a resource for individual features. We are emphasizing the need for the teacher's manual compiler to include various suggestions for adaptation methods in the teacher's manual.

In the course of meeting project objectives in terms of producing quality materials, the *Team Concept* has enabled the Center to assure proper input into the material development process by the proper specialists. We have implemented a system by which the students' and teachers' needs are systematically addressed. The Team Concept encourages the participation of various specialists in the material development process. We have found it almost impossible to find resource persons capable of writing native Chinese, Japanese or Korean and who are simultaneously functionally native in English, know the educational curriculum and classroom situations in the United States, as well as have the necessary teaching experience and subject expertise. Therefore, we have divided the production labor in such a way as to constitute basically, the following:

1. Feature/Subject Writer
2. Basic Text Writer in Chinese, Japanese and Korean
3. Teacher's Manual Compiler
4. Test Specialist
5. Language Editor
6. Content Editor
7. Proof Readers

For example, in order to fulfill the requirements of this project, textbook writers were hired for their knowledge on the subject, their understanding of the student's base and ethnic culture and for fluency in writing in the student's dominant language. On the other hand, teacher's manual compilers were selected for their knowledge of the subject area, strong facility in English, and experience in teaching the subjects involved in American schools. Our intent is to pool the skills of writers and compilers to produce a

balanced and unbiased work which the students could use easily and which would be readily acceptable to most school systems.

The *Exemplar Concept* emphasizes the intention of our textbooks to serve as exemplars for further experimentation in bilingual education. They are pioneer works and therefore obviously are intended to be both innovative and transitional in nature. There are obviously going to be problems being a new model. It is the ABCD Center's hope that the textbooks will serve bilingual curriculum developers in the future by providing early prototypes for further experimentation and refinement. Compilation methods and approaches are being emphasized in the teacher's manual and the ABCD Center's teacher training workshops so that teachers can develop materials most appropriate to their schools and the students' needs.

The *Experiment Concept* emphasizes our firm belief that the curriculum is an on-going and dynamic process in which the teachers and students are the major participants in creating the final product. Research in bilingual education is still in its early stages and therefore, each stage of our operation can be taken as an experiment for research and the end product produced by the ABCD Center is therefore by necessity experimental. As such, we have deliberately designed our materials in a variety of ways in terms of volume length, depth of coverage, writing style and presentation style. We have compiled the materials under different development processes so that, through experimentation, we should be able to produce the most suitable materials for the most proper class. Teacher and student input will determine the ways and extent to which the materials will be revised for future use.

The *Economy Concept* encourages the Project to reduce production costs to the minimum in view of the entire compilation process and stages, from initial compilation, pilot test edition compilation, revision activities, field test edition production and to the production of the final edition of all materials involved. By this, we emphasize the need to consider the "degree of completion" of specific items and to place production and developmental priorities within the various stages and processes in materials development. For example, we intentionally did not develop accompanying English edition texts in consideration of future revision activities. It will be costly and wasteful to revise all accompanying materials at each stage of text revision.

Basic Compilation Process

In compiling instructional materials, five basic compilation processes can be identified. Different compilation models produce different results or types of materials. Depending on specific needs, one method may be desirable over another. The different compilation processes, as identified by John Young in "Essential Considerations in Compiling Asian Bilingual Curriculum Development Materials," quoted before, are described in the following table.

MATERIALS DEVELOPMENT PROCESS

1. DIRECT ADOPTION
   a) Anglo Approach — Adopt materials based on Anglo culture and written in English.
      Ae
   b) Non-Anglo Approach — Adopt materials based on NA culture and written in Non-English.
      NAne
2. INDIRECT ADOPTION
   a) Anglo Approach — Translate into Non-English those materials developed on the basis of Anglo culture and written in English.
      Ae Ane

b) Non-Anglo Approach — Translate into English those materials developed on the basis of Non-Anglo culture and written in Non-English.
NAne NAe

3. ADAPTATION THROUGH SUPPLEMENTATION
a) Anglo Approach — Use materials developed on the basis of Anglo culture and written in English as the blueprint, rewrite it in Non-English, and write supplements based on non-Anglo culture in Non-English.
Ae Ane + NAne supplements
b) Non-Anglo Approach — Use materials developed on the basis of Non-Anglo culture and written in Non-English as the blueprint, rewrite it in English, and write supplements based on Anglo culture in English.
NAne NAe + Ae supplements
(supplements — Vocabulary lists, annotations in pupil's dominant language, and supplementary materials to cover ethnic specifics, etc.)

4. ADAPTATION THROUGH MODIFICATION
a) Anglo Approach — Use materials developed on the basis of Anglo culture and written in English as the blueprint, rewrite it in Non-English with some modifications and adjustments to incorporate some NA data, viewpoints, values, etc.
Ae (A + some NA) ne
b) Non-Anglo Approach — Use materials developed on the basis of Non-Anglo culture and written in Non-English as the blueprint, rewrite it in English with some modifications and adjustments to incorporate some A data, viewpoints, value, etc.
NAne (NA + some A) e

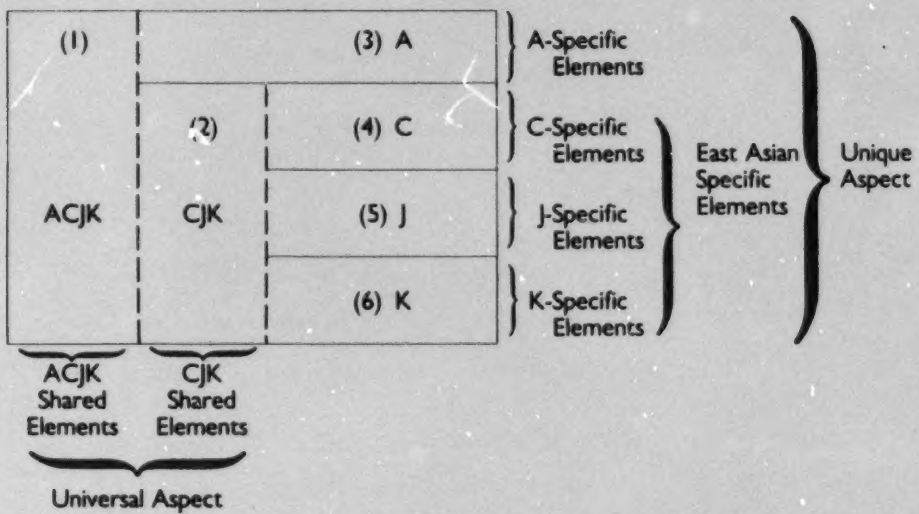
5. CREATION
a) Ethnic Approach — Materials developed especially for ethnic needs with due attention paid to comparative considerations given to both Anglo and Non-Anglo cultures written in English (English approach) or in Non-English or in both languages.
ANAe, ANAne, or ANAe + ANAne

It is quite obvious that Model 5 is the most appropriate method for bilingual/bicultural education in consideration of content. In other words, due to differences in approaches, focuses, and content, it has been established that materials developed cannot be imported for direct utilization. Similarly, texts developed in English in the United States are likely to contain biases, unbalanced treatment and monocultural approach. A mere translation of materials incorporating Anglo-focused viewpoints and Western learning styles will not be quite appropriate for bilingual/bicultural education. The materials must be designed to provide limited or non-English speaking students with content which will enable them to attain the same educational objectives as the pupils in regular monolingual classes and at the same time recognize their identity without any inferiority complex. The materials therefore must contain multicultural and contrastive features so that the students can readily adjust to their new environment in the United States through the understanding of differences and similarities.

As indicated under Feature Focus Concept, the degree to which feature elements are essential depends on subjects involved. For social studies, injection of cultural features is a crucial consideration. Therefore, all social studies materials developed during the first years of operation were compiled totally independent of the others. A limited few such as U.S. Government materials were compiled by adaptations and modifications of core curriculum developed by the ABCD Center. For this year, the language arts textbooks are being developed with similar considerations.

Math and Science on the other hand are less culturally bound. Therefore, we have selected the modification and supplementation models in compiling the textbooks. Subject experts were engaged to compile a core in English as basic data and starting point

for adaptation and rewriting of textbooks in Chinese, Japanese or Korean. Adapters are injecting cultural features relevant to students from each cultural and language group. In this connection, the following chart might be useful.



ACJK box (1) indicates cultural elements shared by Anglo, Chinese, Japanese and Korean cultures; CJK box (2) indicates cultural elements shared by East Asian or Chinese, Japanese and Korean cultures; A box (3) indicates cultural elements specific to Anglo culture; C box (4) indicates cultural elements specific to Chinese culture; J box (5) indicates cultural elements specific to Japanese culture; and K box (6) indicates cultural elements specific to Korean culture. The shared elements are Universal Aspect of cultures and the specific elements are Unique Aspect of respective culture or cultures. The size of box (1) would be larger for mathematics and sciences, and the size of boxes (4), (5), or (6) should be larger for social studies.

When the ABCD compilers consider features, the following priorities could be described according to the above chart:

1. C, J, or K specific elements;
2. A specific elements;
3. Contrasting features between A and C; A and J; or A and K;
4. East Asian or CJK shared elements;
5. Contrasting features between A and East Asian specific elements;
6. ACJK shared elements.

Compilation Procedures

During the course of compilation, the ABCD Center has established a design test model whereby all materials are evaluated and revised prior to actual classroom utilization through pilot testing. We have implemented a design test procedure involving editors, consisting of a language specialist and content specialist. This approach to design

testing is to examine and evaluate all products in such a way that curriculum writers would gain the added advantage of obtaining results and recommendations in minimum time to revise materials.

Language analysis is being performed by language specialists who are experts and well experienced in language editing. Materials are examined and screened to check the validity of materials with regards to the following:

1. Appropriateness of sentence structure and grammar
2. Style of expression
3. Vocabulary usage
4. Use of correct characters in Chinese, Japanese and Korean
5. Coherency and clarity of language usage
6. Appropriateness of language level for secondary school level students

Content analysis is being performed by specialists with a strong background in each subject area. Materials are checked for the validity of content matter, specifically with regards to the following:

1. Accuracy of factual data presented
2. Appropriateness of interpretations presented
3. Appropriateness of chapter objectives
4. Appropriateness of presentation approach
5. Appropriateness of content concept level for secondary level students
6. Appropriateness of content as to eliminating bias or counter bias

Upon completion of the revised draft, materials are turned over to the copiests of each component to recopy the materials into the final pilot test drafts. Proof readers are then involved to check and screen the materials for possible errors prior to initial reproduction by the National Assessment and Dissemination Center.

Lastly, we have stressed the following guidelines to all writers, compilers and editors involved:

1. Elimination of Bias — To concentrate our attention on the congruence of content without distorting certain facts such as older books tended to do in their treatment of Asia or Asian people.
2. Balanced Approach — To provide a balanced treatment of subject matter related to Asia. Usually Asia has not been given sufficient treatment in monolingual, monocultural school texts written in English.
3. Contrastive Approach — To emphasize and compare concepts, interpretations and relationships rather than presenting mere factual data. It is assumed that children will understand the content better with this approach.
4. Introduction of Ethnic Contributions — To introduce contributions made by ethnic minorities to America or global perspectives.
5. Injection of Non-Anglo Views — To provide various viewpoints, especially Chinese, Japanese and Korean, in order to attain maximum objectivity and contrast.
6. Consideration of Non-Anglo Learning Styles — To enable non-Anglo pupils to learn better, faster and easier.
7. Language Level Control — To maintain sentence and vocabulary usage within the 6th grade level in Chinese and 7th grade level in Japanese and Korean in order to attain maximum adaptability of materials for use by secondary students.

8. Development of Self-Contained Chapters and Units — To maintain flexibility in terms of sequencing by local curriculum requirements.

By reviewing the content of all materials for the above considerations, immediate revision can be made on materials to create a multicultural product closer to the ABCD Center's goals. Such efforts being made should add to the validity of pilot testing data and result in a pilot test edition with minimal defects. Materials should be easier for bilingual teachers to utilize and revision writers should be able to expend less time and effort making subsequent revisions following pilot testing.

Since this chapter is, in effect, a chapter on sources and resources, there will be no need for a bibliography section.

Chapter 7

Resources for Asian Bilingual Education Programs

This section will cite some select organizations, agencies, and companies that can be of valuable help in developing and implementing Asian bilingual programs. An attempt will be made not to repeat the many resources that have already been identified elsewhere in this handbook.

The reader is reminded that there is a thin line of distinction between the words "sources" and "resources" here. Arbitrarily, but consistently, sources are defined here as those materials where one can find more information or more materials on a given area of interest. Resources are defined as those agencies that provide a variety of services — publishing, consulting, conducting workshops, evaluating, printing newsletters, etc. So, in the last chapter, the books named as good aids in the selecting, developing, and evaluating of instructional materials, can be considered as sources. All other agencies in that chapter can be considered as resources.

The following is a select listing of resource agencies, institutions and organizations:

Asian American Mental Health Research Center
1640 West Roosevelt Road
Chicago, Illinois 60608
(312) 226-0117

Bay Area China Education Project (BAYCEP)
Stanford University
P.O. Box 2373
Stanford, California 94305
(415) 497-4781

Center for Chinese Studies
University of California
12 Barrows Hall
Berkeley, California 94720
(415) 642-0402

Chinese for Affirmative Action
950 Stockton St., 3rd Flr.
San Francisco, California 94108
(415) 398-82[illegible]

Chinese English Translation Assistance
9811 Connecticut Avenue
Kensington, Maryland 20795
(301) 946-7007

Council for Interracial Books for Children
29 West 15th Street
New York, New York 10011
(212) 757-5339

Culture Learning Institute
East-West Center
Honolulu, Hawaii 96848
(808) 948-8629

Division of Asian American Affairs
Department of Health, Education, and Welfare (DHEW)
200 Independence Ave., S.W.
Washington, D.C. 20201
(202) 245-7371

Institute for Responsive Education
704 Commonwealth Ave.
Boston, Massachusetts 02215
(617) 353-3309

Intercultural Communications Network
University of Pittsburgh
107 MIB
Pittsburgh, Pennsylvania 15260
c/o (802) 685-4448

Japanese American Curriculum Project
414 — 3rd Ave.
San Mateo, California 94402
(415) 343-9408

National Assn. for Asian American and Pacific Education
P.O. Box 1357
Tacoma, Washington 98401
(206) 593-6980

Social Science Education Consortium
855 Broadway
Boulder, Colorado 80302
(303) 492-8154

The Association of Chinese Teachers (TACT)
1-15 Waverly Place
San Francisco, California 94108
c/o (415) 863-2282

The Chinese Language Teachers Association (CLTA)
Seton Hall University
South Orange, N.J. 07079
(201) 762-9000

Office of Bilingual Education
U.S. Office of Education
Washington, D.C. 20202
(202) 245-9576

Of itself, this list is not meant to be complete. Together with the rest of the references in this handbook, however, one will find that the resources named are fairly comprehensive. And, doubtless, the reader can add to those found here. A list published by *Bridge* is quite useful.

Chapter 8

Teacher Competencies, Staff Development and Certification

The discussion and selections reprinted in this chapter focus on three areas: (a) bilingual teacher competencies, (b) bilingual teacher training and certification requirements, and (c) bilingual teacher training programs available.

The first of these topics, bilingual teacher competencies, can readily be found in a number of recent sources: Blanco (1977), Carrillo (1977), the Center for Applied Linguistics (1974), Hunter (1974), Santos (1977) and Acosta (1978). See Appendices 19 and 20 for Acosta's and Santo's contributions. While the list of competencies developed by the Center for Applied Linguistics included in the Appendix is a very valuable document, it should be noted that those developed by Carrillo and Santos are more specific and should be referred to if more specificity is desired.

For bilingual teacher training institutions, Santos (1977) recommends a host of requirements, examples of which, follow:

1. Academic course work in first and second language acquisition and in the process of becoming bilingual.
2. Language training in the target language and in English.
3. Practice teaching in two languages in subject matter areas.
4. Team teaching and small group teaching experiences.
5. Field experience in diagnosing language proficiency levels of students of various backgrounds and ages.
6. Language field experiences in communities in which prospective teacher wishes to work.
7. Directed field experience in bilingual classroom setting.
8. Field experience that focuses on the supporting of positive attitudes towards students' languages.
9. Course work in curriculum development and evaluation, cultural references, and history of the target population.

Riojas' article, "Qualifying Teachers for Bilingual Education," (1977) *IDRA Newsletter*, is useful in this context. Although it deals with bilingual teacher certification, it flows naturally from the above topic of bilingual teacher training.

More detailed information on bilingual teacher certification, of course, is not within the scope of this handbook. Readers' attention is directed towards (1) teacher licensing departments in the states in question, (2) teacher training departments of universities in the states in question, or (3) the reference manual by Woellner (1977) — *Requirements for Certification of Teachers, Counselors, Librarians, Administrators, 1977-1978* — should they want additional information not provided here.

As to numbers, teacher training programs in bilingual education and in related areas seem large enough. Still, there is little information available in terms of faculty qualifications, courses of studies offered, and language prerequisites of teachers-to-be. A "shopping list" in which to check out a bilingual teacher training institution would include these items: kinds of degrees offered, language prerequisites, courses offered (languages, history, culture, psychology, sociology, philosophy, anthropology, political

science, fine arts, linguistics, TESOL, educational foundations, methods, practicum, and community), and faculty qualifications.

For the training of teachers for Asian bilingual programs, of course, the above list must be even more specified. The universities approved by the U.S. Office of Education's Office of Bilingual Education to train teachers for bilingual education, as listed by the FORUM *Newsletter*, is useful.

Readers should note that there are many bilingual teacher training programs, some very good and some specializing in Asian programs, that are not part of the teacher training fellowship program above. As with searching for information about teacher certification in different states, interested persons just have to make concerted search efforts to identify institutions that can best serve their needs. Wagoner's book on state certificate requirements for teachers of bilingual education, although somewhat out of date, is still useful (see Appendix 22).

Should any readers be interested in knowing something about teacher aides or bilingual aides, which is beyond the scope of this handbook, Brotherson, Johnson & Santos' contributions could be useful.

References

Blanco, George M. "Competencies Needed by Bilingual Education Teachers," *Educational Leadership*, Association for Supervision and Curriculum Development, Washington, D.C., November 1977, Pgs. 123-127.

Center for Applied Linguistics. "Guidelines for the Preparation and Certification of Teachers of Bilingual/Bicultural Education," Center for Applied Linguistics, Arlington, Virginia, 1974.

Carrillo, Frederico M. *The Development of a Rationale and Model Program to Prepare Teachers for the Bilingual-Bicultural Secondary School Programs*, R&E Research Associates, San Francisco, 1977.

Hunter, William A. (Ed.). *Multicultural Education Through Competency-Based Teacher Education*, American Association of Colleges of Teacher Education, Washington, D.C., 1974.

National Clearinghouse on Bilingual Education. "Title VII Continuing Teacher Training Fellowships," *Forum Newsletter*, National Clearinghouse on Bilingual Education, Rosslyn, Virginia, June 1978.

Riojas, Maria E. "Qualifying Teachers for Bilingual Education," *IDRA Newsletter*, Intercultural Development Research Association, San Antonio, Texas, October 1977.

Santos, Rolando. *Bilingual/Bicultural Education: A Guided Study Course*, California State University, Los Angeles, 1977, Study Reference 8.

Woellner, Elizabeth H. *Requirements for Certification of Teachers, Counselors, Librarians, Administrators, 1977-1978*, The University of Chicago Press, Chicago, 1977.

Other References and Sources

Brotherson, Mary Lou and Johnson, Mary Ann. *Teacher Aide Handbook: A Guide for New Careers in Education*, The Interstate Printers & Publishers, Inc., Danville, Illinois, 1971.

Santos, Rolando. "Competencies Required of Bilingual Aides in the Hawaii Bilingual/Bicultural Education Project," *Bilingual/Bicultural Education: A Guided Study Course*, California State University, Los Angeles, 1977, Study Reference #9.

Conclusions

Although this handbook has been intended for teachers of Asian bilingual programs, the reader should be aware of the fact that, at the same time, this handbook is also about the students in those programs. Consequently, a good part of this handbook discussed what we view as important for students in Asian bilingual programs, particularly Asian students. Some of this discussion about the students was theoretical or philosophical; some practical and objective oriented. The theoretical or philosophical discussions were intended as a point of departure for more relevant needs assessment of students in Asian bilingual programs, as distinct from students in other bilingual programs. This is to say that while Asian bilingual programs share a lot in common with other bilingual programs, they also have their own unique needs, from which other unique prescriptive objectives should flow.

Besides second language, subject matter upkeep, and native cultural upkeep needs, Asian bilingual program students must develop competencies that enable them to be creatively marginal persons and to have at their command the adequate coping skills that an ever changing world requires. Old World self-images, behaviors, and coping skills, while fine for some parts of life, simply are not adequate for most of life in America. And while this handbook has not given, and indeed cannot give, all the answers and all the different objectives and competencies students in Asian bilingual programs strive for, hopefully it has at least impressed upon the readers that bilingual education for Asian and Asian American students must possess characteristics of its own; characteristics that are continously being defined and developed. To accomplish this continuous process, it is the readers themselves who must add to, delete from, or otherwise change the many bilingual objectives referred to throughout this handbook. This handbook can only bring together, make available what is presently existent, and give some hints as to possible other directions one must take in Asian bilingual program planning. These hints can be found throughout this handbook.

With all these caveats, readers should be aware that the appended set of bilingual education program outcomes by Santos, *Bilingual/Bicultural Education: A Guided Study Course* (1977), is intended only for general purposes, not for additional outcomes that Asian bilingual programs may need. (See Appendix 23). It is enclosed as a point of departure and as a fit ending note to this handbook in that any discussion about teaching must inevitably point back to the student/learner.

All things taken together and stated throughout this handbook, the successful Asian bilingual teachers are not only good teachers and learners, but, also, they are good seekers, translators, and implementors of all the information that is available to us in this age of information explosion. They must also be quality fighters with endless love and devotion toward the education and welfare of their next generations.

The training of Asian bilingual teachers has begun with the efforts of a few far-sighted individuals in order to help children with East Asian ancestry in America. We all are convinced that the training of teachers in this field will help these children eventually. However, since the movement has just begun and since federal, state and other supports have not been sufficient to develop quality programs, this editor fears that

inadequate programs may hurt our cause and our children. Any program in training bilingual teachers must be a quality program. With trained bilingual teachers we can prove to the public and to this profession that we can establish bilingual education as a better educational process rather than as a mere ethnic movement. Only when we succeed in convincing the majority that bilingual education as an educational process is good not only for the children of minority groups but also for the children of the majority in this country, can we be certain that bilingual education is here to stay.

Appendixes

Appendix I

Essential Considerations In Compiling Asian Bilingual Curriculum Development Materials

John Young

Currently the Office of Education of the Department of Health, Education and Welfare is funding 500 fellowships for training trainers of bilingual teachers, of which 20 Chinese or Japanese were awarded to New York University in collaboration with Seton Hall University. The Office of Education is also funding 326 demonstration projects at elementary and secondary schools, of which two are exclusively Chinese, one is exclusively Japanese, two are exclusively Fillipino, and six more projects involve Asian components. In addition, four out of 36 colleges and universities receiving inservice and preservice grants have Asian components.

As to materials development side, there are nine centers funded by the Office of Education this year. Only one is involved in compiling Asian materials. It is quite surprising to find that neither the seven funded Resource Materials Centers, nor the three funded Assessment and Distribution Centers has any Asian component. Therefore, it can be stated that Asian bilingual programs have not received the attention they deserve. The situation is even more serious if we review the materials development aspect of bilingual education. For instance, most of demonstration projects were designed to develop materials to meet specific needs of several schools without any theoretical backing, over-all consideration, or systematic designing. Broad and structured designs for educational approach, method, or technique are also found to be lacking. Even the newly established Asian American Bilingual Materials Development Center sponsored by the Berkeley Unified School District has yet to define its goals, approach, or methods, though a start was made in this direction on March 31 and April 1, 1975, when the Center organized a Conference to consider what needs should be identified, what activities should be undertaken, what approach might be adopted, and what method might be used. In order to rectify this situation this writer would like to suggest the following approaches, methods, and techniques in materials development. These have never been the object of assistance under the Bilingual Education Act, yet they very much need to be brought up for consideration.

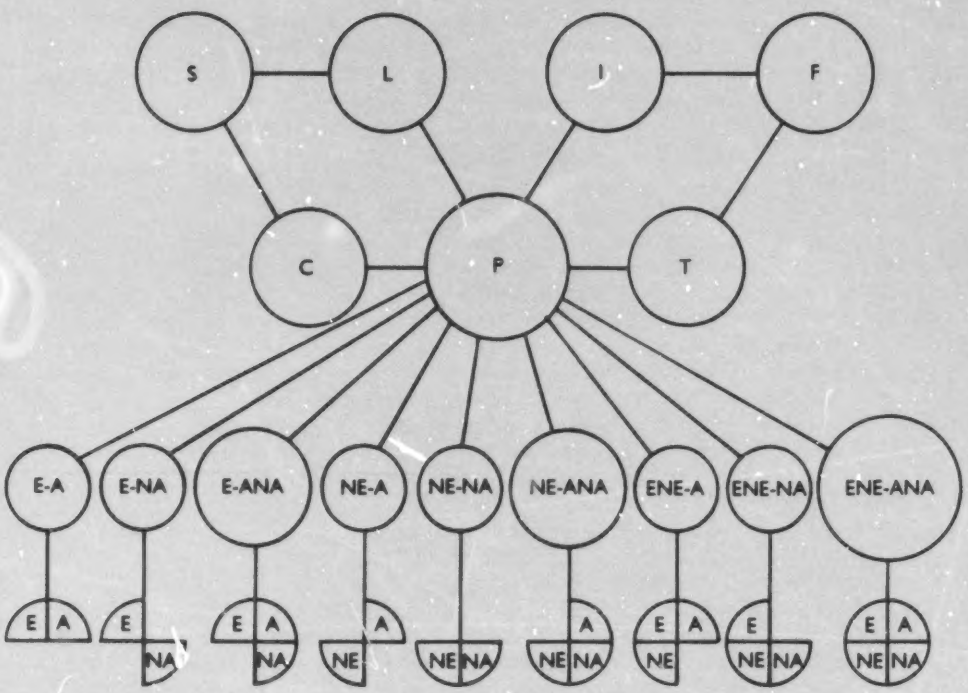
Most compilers agree that bilingual bicultural instructional materials must be compiled on the basis of the pupil's educational needs. To help in clarifying these needs, this writer would like to establish nine types of pupils on the basis of their dominant language and culture (see CHART 1). All other elements such as subject (social studies, mathematics, science, language arts, etc.), culture (Anglo, Chinese, Japanese, Korean), language (English, Chinese, Japanese, Korean), institution (school, board of education and administrators etc.) teacher (including para-professionals), and family (parents and community) must all together serve the pupil.

Since all instructional materials on the various subjects must be for the use of pupils, nine types of subject treatment by language and culture have been identified (see CHART 2). These nine types are necessarily identical with the nine types for pupils identified in CHART 1.

In order to develop bicultural and bilingual materials for instructional purpose, language to be used (monolingual or bilingual) and cultural content such as data, interpretation, viewpoints, etc. to be taught, should be considered. Assuming that the

CHART I

Typology of Pupils
by
Language and Culture



Types:

(1) (2) (3) (4) (5) (6) (7) (8) (9)

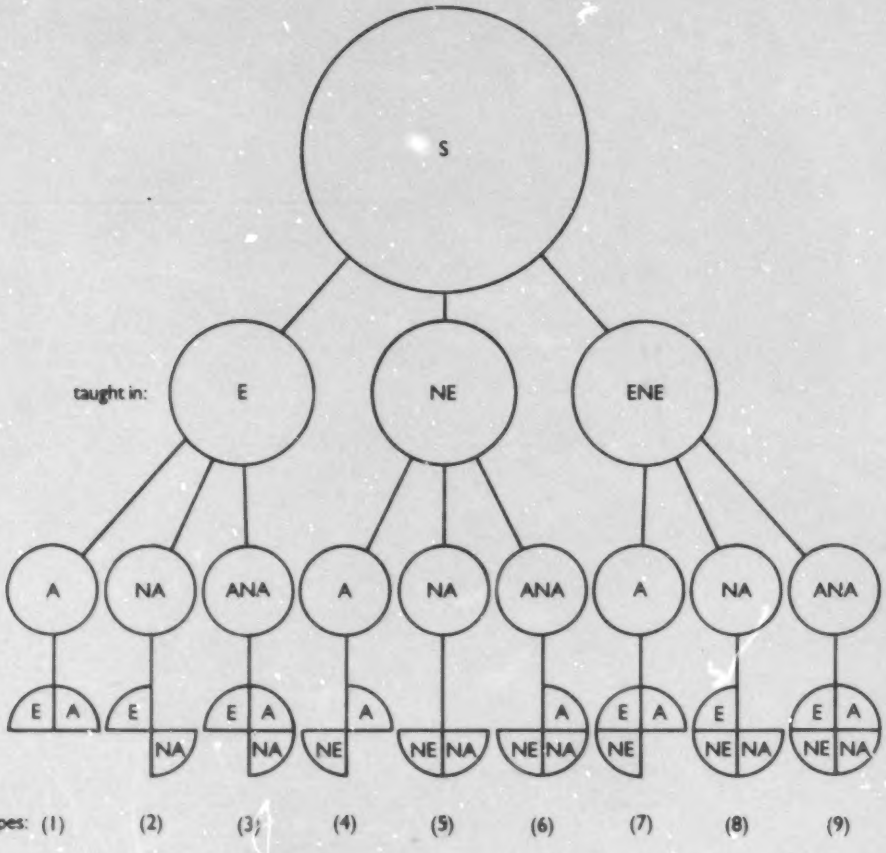
S = subject e.g. social studies, math & science.
C = culture, A = Anglo culture, NA = non-Anglo culture, ANA = bicultural
L = Language, E = English, NE = non-English, ENE = bilingual
P = pupil
T = teacher
I = institution e.g. school, board of education.
F = family e.g. community.

materials are written in English, in non-English (Chinese, Japanese, or Korean), or in two languages in each case with a bicultural approach (types 3, 6, 9), three compilation approach models can be identified: Holistic, Comparative and Atomistic. Suppose a social studies text is compiled on the basis of A model or Atomistic model, then data, contents, interpretation and viewpoints for Anglo culture are treated as if Chinese, Japanese or Korean cultures do not exist. No attempt is to be made to relate the two cultures and to compare them. The Anglo culture is not treated as a part of global human experience. It is treated as if it exists in isolation. Similarly, a social studies text with Chinese, Japanese, or Korean culture based on the A model is Atomistic, therefore isolated, dogmatic, and fragmented.

C model or Comparative model is different. While the relationship between the specific and the whole is not clear, at least the relationship between Anglo culture and a non-Anglo culture is established through contrastive and comparative studies. In this way similarities and differences between two cultures are identified, and in turn either one of the two cultures will get clearer expositions.

CHART 2

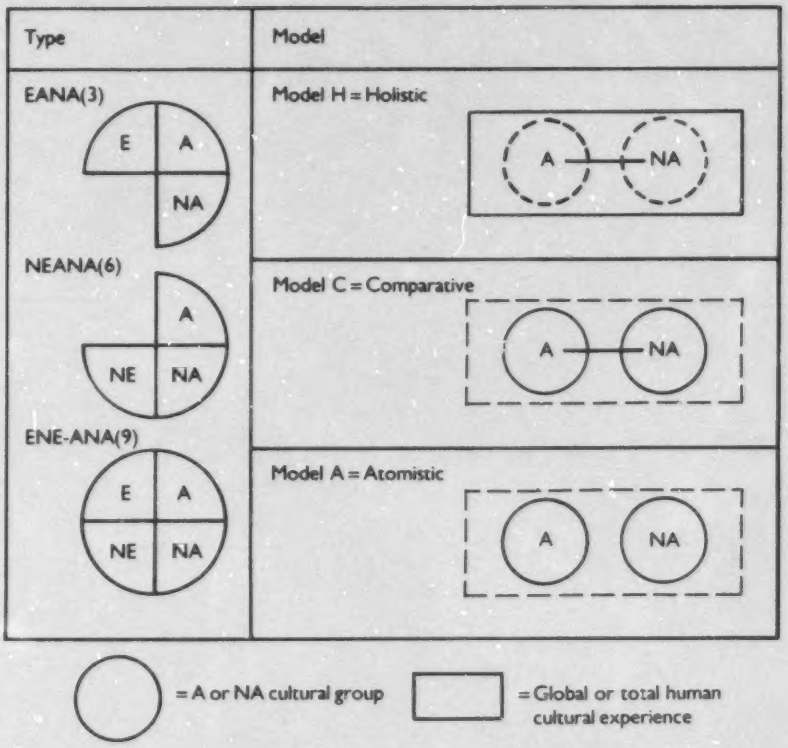
Typology of Subject Treatment by Language and Culture



The H model or Holistic model is an ideal one but is not attainable at present. In this model, comparison of two cultures and their relationship must be established first, and then their respective relationships with the whole of human experience must also be established. Since we do not know the various components of the whole with equal clarity, we have not yet reached the stage where the relationships among various components and the relationship between one component and the whole can be established. Therefore, we have to be satisfied with the C model at present (see CHART 3).

CHART 3

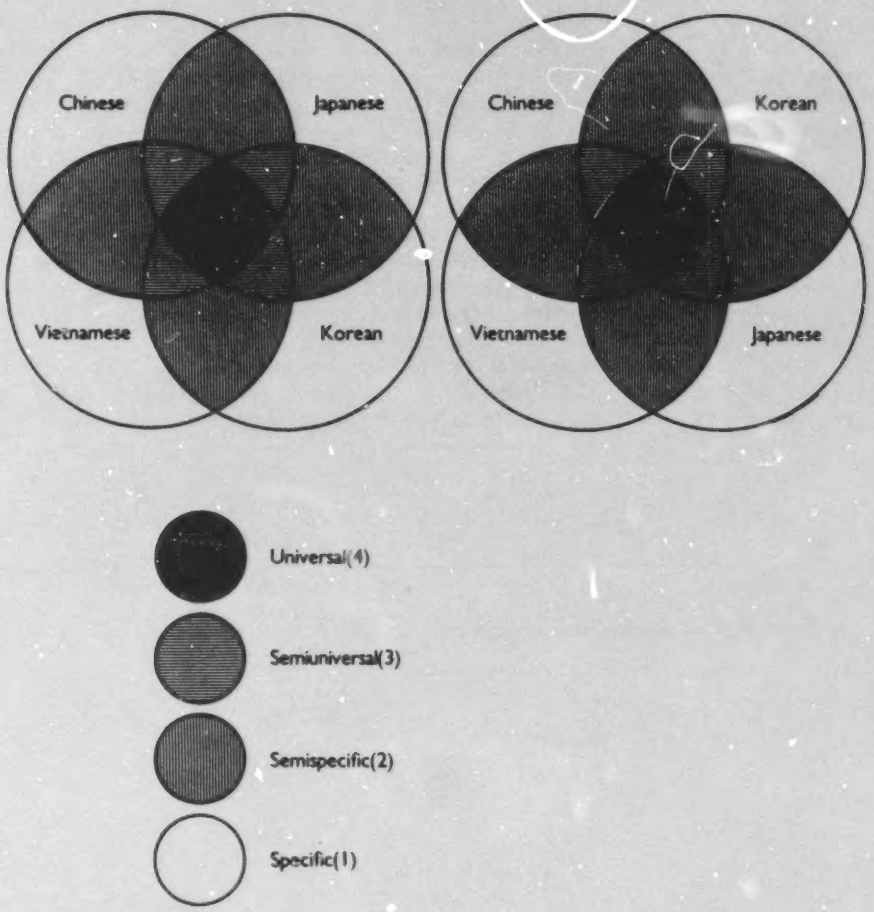
Materials Development Approach Models



As one example of the C model the Confucian-Buddhist Region involving comparative studies of Chinese, Japanese, Korean, and Vietnamese cultures is presented here (see CHART 4). They shared some elements but also had their own specifics. Any attempt at materials development that proposes to cover Chinese, Japanese, and Korean cultures without investigating into universal, semi-universal, semi-specific, and

CHART 4

Model C
Confucian-Buddhist (Big Vehicle) Region



specific elements will result in atomistic, fragmented, and isolated production. Similarily, C model must be used in comparing the Judeo-Christian culture and Confucian-Buddhist culture as well as their sub-cultures (see CHART 5). Thus biculture texts in America must have as broad comparison and as itemized contrast as possible. Compilers must study comparative and cross-cultural as well as interdisciplinary interpretations, accumulate data and develop rather rich reservoirs of knowledge, understanding, and resources. Thus, no text can claim something to be an exclusively Japanese feature when in reality it is shared by Chinese; no text can claim something which actually is shared by most people and yet claim it to be specific to Korea. Only through this

thorough understanding of similarities and dissimilarities is it possible for a text to be able to avoid bias and for the pupil to develop a balanced, penetrating, and proportioned understanding of himself and human experiences. Clear and systematic planning in materials development of this nature has been discouragingly lacking in most of previous endeavours. Some corrective measures must be taken.

Furthermore, this writer has identified five major types in text compilation processes. They show model changes ranging from A model to C model (see CHART 6 and TABLE 1). The first and second types are based exclusively on Model A. The first type is a direct adoption either of foreign materials without any consideration given to the American environment and Anglo culture or of materials developed for Anglo students without giving any consideration to Chinese, Japanese, or Korean.

The second type is an indirect adoption of materials either of a foreign origin or exclusively compiled for Anglo pupils by translating them into a pupil's dominant language. Obviously neither the first nor the second type is bicultural.

Types three and four are adaptation types and are combinations of A and C models. According to type three, materials are rewritten in the Pupil's dominant language and some supplementary materials including vocabulary lists and annotations to cover ethnic specifics are added. According to type four, texts are modified and adjusted to incorporate different ethnic considerations.

Type five is the true bicultural text compilation model. Materials are newly created with ethnic emphasis or focus. Type three might be proper for math and science as well as music and art, and type five might be proper for social science and language arts.

CHART 5

Model C

East and West or Confucian-Buddhist and Judaeo-Christian Contrast

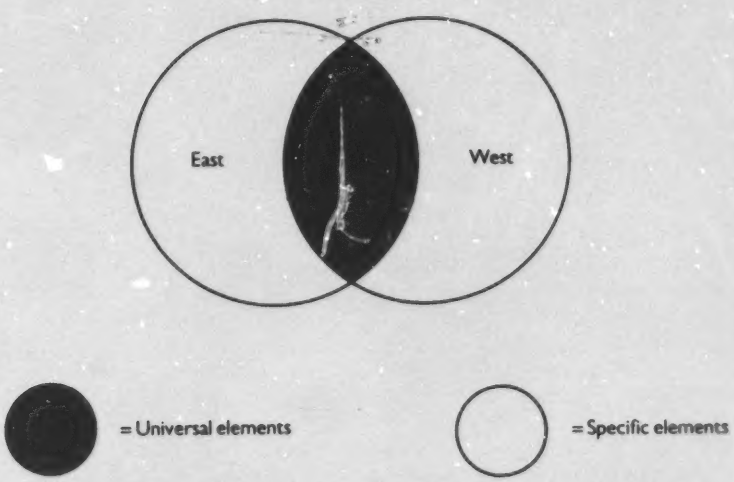


CHART 6

Materials Development Process

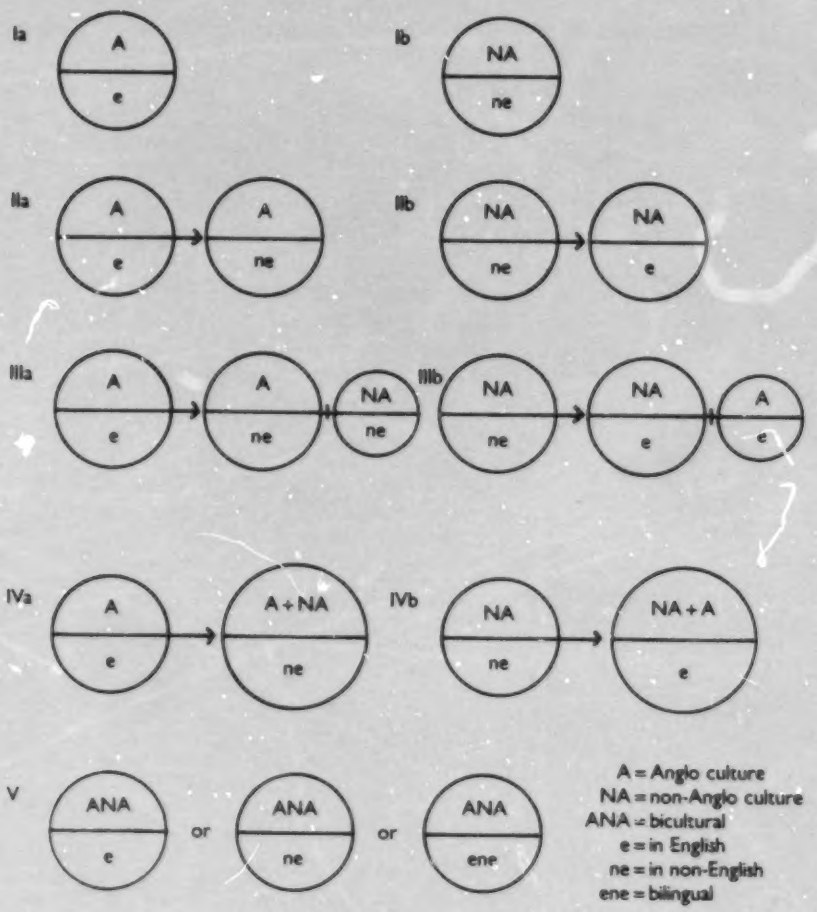


TABLE I **Materials Development Process**

I. Direct Adoption (Model A)

a) Anglo approach — Adopt materials based on Anglo culture and written in English. Ae

b) Non-Anglo approach — Adopt materials based on NA culture and written in Non-English. NAne

II. Indirect Adoption (Model A)

a) Anglo approach — Translate into Non-English those materials developed on the basis of Anglo culture written in English. Ae Ane

b) Non-Anglo approach — Translate into English those materials developed on the basis of Non-Anglo culture and written in Non-English. NAne NAe

III. Adaptation through Supplementation (Model A + C)

a) Anglo approach — use materials developed on the basis of Anglo culture and written in English as the blue print, rewrite it in Non-English, and write supplements based on non-Anglo culture in Non-English.
Ae Ane + NAne supplements

b) Non-Anglo approach — use materials developed on the basis of Non-Anglo culture and written in Non-English as the blue print, rewrite it in English, and write supplements based on Anglo culture in English
NAne NAe + Ae supplements

(supplements — vocabulary lists, annotations in the pupil's dominant language, and supplementary materials to cover ethnic specifics, etc.)

IV. Adaptation through Modification (Model A + C)

a) Anglo approach — use materials developed on the basis of Anglo culture and written in English as the blue print, rewrite it in Non-English with some modifications and adjustments to incorporate some NA data, viewpoints, values, etc.
Ae (A + some NA) ne

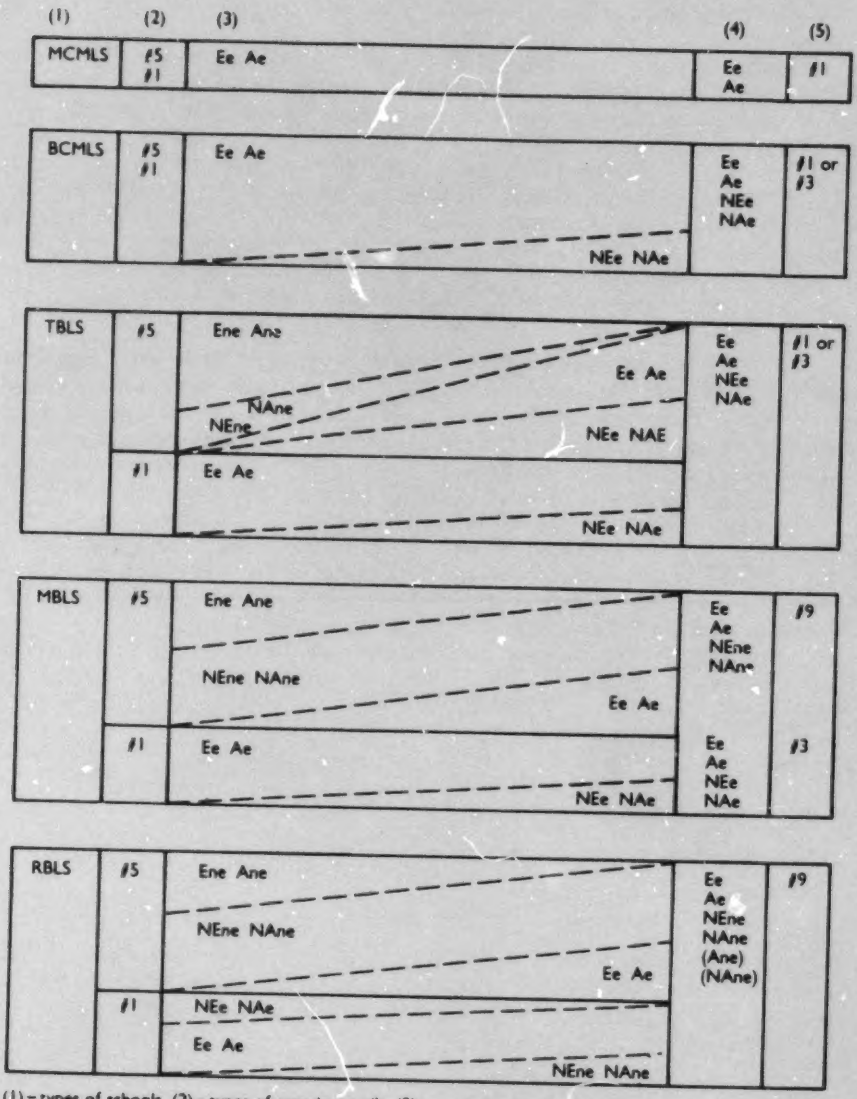
b) Non-Anglo approach — use materials developed on the basis of Non-Anglo culture and written in Non-English as the blue print, rewrite it in English with some modifications and adjustments to incorporate some A data, viewpoints, value, etc.
NAne (NA + some A) e

V. Creation (Model C)

a) Ethnic approach — materials developed especially for ethnic needs with due attention paid to comparative considerations given to both Anglo and Non-Anglo cultures written in English (English approach) or in Non-English or in both languages.
ANAe, ANAne, or ANAe + ANAne

CHART 7

Typology of Schools by Bilingual and Bicultural Curriculum



(1) = types of schools, (2) = types of entering pupils, (3) = curricular process
(4) = goals, (5) = types of pupil at the end of schooling.

It is also essential to consider curriculum needs for various types of schools for the purpose of designing curriculum development. This writer has identified 5 types of schools in the U.S. (see CHART 7). MCMLS is a monocultural and monolingual school teaching English as the mother tongue (Ee) and Anglo culture (Ae) as the focus without giving any consideration to pupils with limited English. Thus pupil types 1 and 5 will all become type 1.

BCMLS is a bicultural monolingual school teaching English as the mother tongue (Ee) and Anglo culture (Ae) as the only focus but also teaches target culture as foreign area (NAe) and target language as a second or foreign language (NEe). Pupil type 1 or 3 will emerge.

TBLS is the transfer type of bilingual school. It teaches target culture in the target language (NAne); target language as first language. (NEne); English as second language (Ene); and Anglo culture in the target langauage (Ane). But all these will be replaced either gradually or abruptly by English language art (Ee) and Anglo culture in English (Ae). Target culture study conducted in English (NAe) and target language as second language (NEe) could be added and continued. Under this type, pupils will become type 1 or 3, the same as BCMLS.

The MBLS or maintenance type of bilingual school is different. While English as second language (Ene) and Anglo culture study conducted in the target language (Ane) will eventually be terminated, target area study in target language (NAne) and target language study as first language (NEne) will be maintained, although English language art (Ee) and Anglo culture study conducted in English (Ae) might be added. Under this model, Chinese, Japanese, or Korean pupils will become bilingual and bicultural.

However, MBLS does not transform any Anglo pupil into a bilingual and bicultural pupil. In order to extend this to the English dominant Anglo pupil, it will be necessary to develop a RBLS or reciprocal bilingual school, although this type of school may not be funded under the existing laws. Therefore, only TBLS and MBLS types need to be considered in developing a curriculum at the present stage.

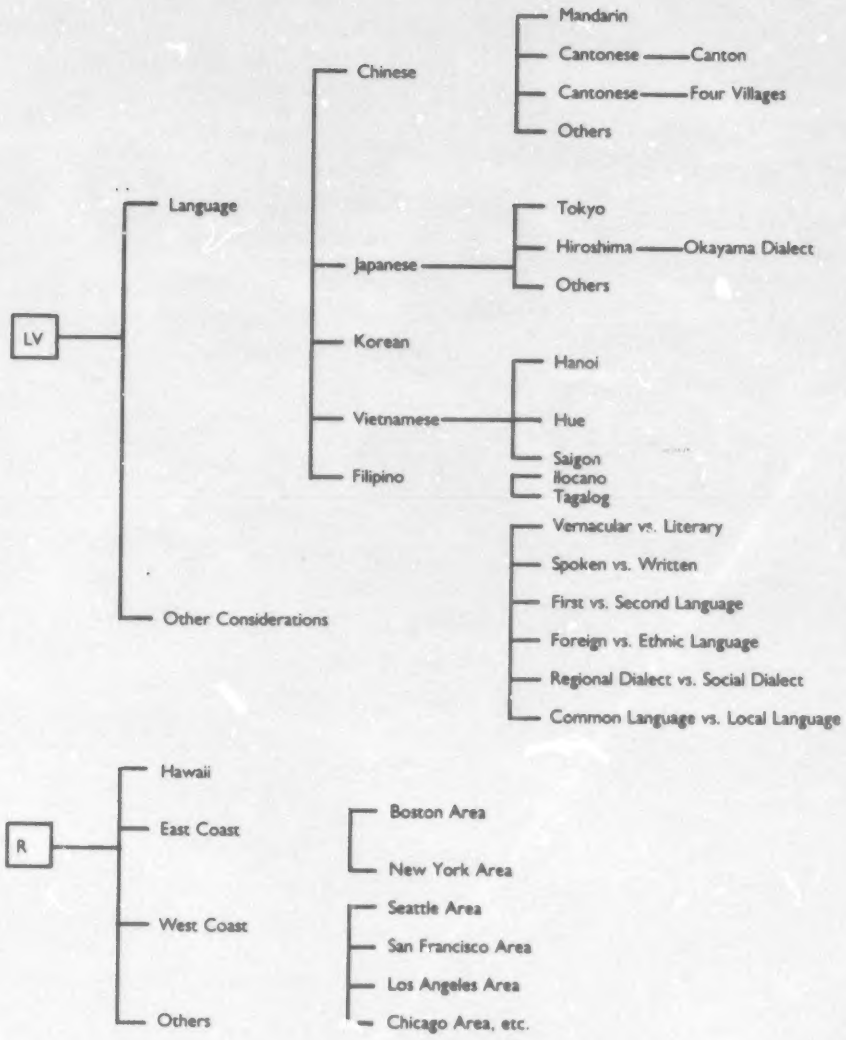
In compiling bilingual materials, many factors must be considered, in addition to those stated above (see CHART 8):

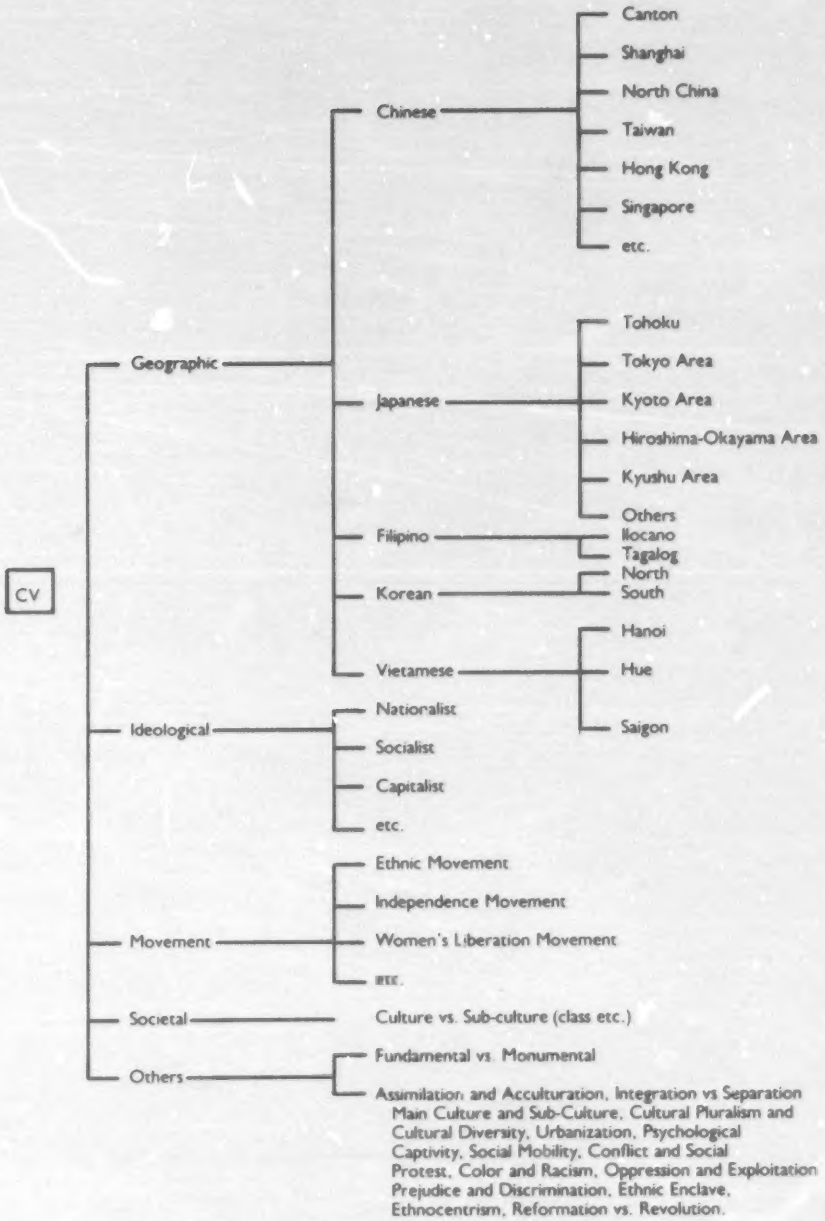
1) Language and Language Varieties (LV)
2) Subjects (S)
3) Grades (G)
4) Regions (R)
5) Methods (M)
6) Culture and Culture Varieties (CV)
7) Types of Materials (TM)

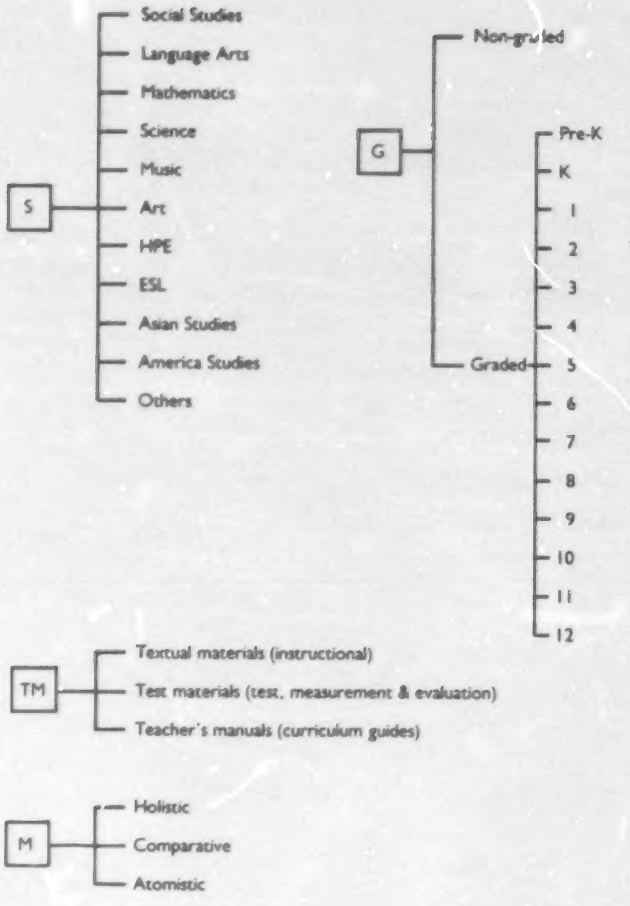
For instance, in considering ethnic contents, the following criteria in making a fair representation of Asian-American minorities, their diverse spectrum of culture, life styles, values, and philosophies should be taken into account when compiling the materials or checking the contents.

1. Materials should contain information about the cultural heritage of Asian-American groups, including their contributions, traditions, values, philosophies, life styles, and religions.
2. When portraying the culture of an ethnic minority group, materials should include a clear distinction between the "root culture", namely the culture from which the ethnic culture originated, and the "ethnic culture", as represented in America. For example, the culture in Japan is not necessarily the same as the culture which Japanese-Americans possess in America.

CHART 8


LV
Language
Chinese
Mandarin
Cantonese
Canton
Cantonese
Four Villages
Others
Japanese
Tokyo
Hiroshima
Okayama Dialect
Others
Korean
Vietnamese
Hanoi
Hue
Saigon
Filipino
Ilocano
Tagalog
Other Considerations
Vernacular vs. Literary
Spoken vs. Written
First vs. Second Language
Foreign vs. Ethnic Language
Regional Dialect vs. Social Dialect
Common Language vs. Local Language
R
Hawaii
East Coast
Boston Area
New York Area
West Coast
Seattle Area
San Francisco Area
Los Angeles Area
Others
Chicago Area, etc.


CV
Geographic
Chinese
Canton
Shanghai
North China
Taiwan
Hong Kong
Singapore
etc.
Japanese
Tohoku
Tokyo Area
Kyoto Area
Hiroshima-Okayama Area
Kyushu Area
Others
Filipino
Ilocano
Tagalog
Korean
North
South
Vietamese
Hanoi
Hue
Saigon
Ideological
Nationalist
Socialist
Capitalist
etc.
Movement
Ethnic Movement
Independence Movement
Women's Liberation Movement
etc.
Societal
Culture vs. Sub-culture (class etc.)
Others
Fundamental vs. Monumental
Assimilation and Acculturation, Integration vs Separation
Main Culture and Sub-Culture, Cultural Pluralism and Cultural Diversity, Urbanization, Psychological Captivity, Social Mobility, Conflict and Social Protest, Color and Racism, Oppression and Exploitation
Prejudice and Discrimination, Ethnic Enclave, Ethnocentrism, Reformation vs. Revolution.


S
Social Studies
Language Arts
Mathematics
Science
Music
Art
HPE
ESL
Asian Studies
America Studies
Others
G
Non-graded
Graded
Pre-K
K
1
2
3
4
5
6
7
8
9
10
11
12
TM
Textual materials (instructional)
Test materials (test, measurement & evaluation)
Teacher's manuals (curriculum guides)
M
Holistic
Comparative
Atomistic

3. In portraying Asian-American groups, a balance between the traditional and the non-traditional, between active roles and passive roles, between past and present socio-economic settings, must be maintained.
4. Success or failure of an Asian-American minority should not be judged solely by Anglo standards. The people's view of that particular minority group involved must be carefully considered.
5. Historical perspective and historical accuracy must be considered in making an analysis, judgement, or evaluation.
6. Labels or references that might be demeaning, patronizing or stereotypical must be avoided.

In conclusion, Asian bilingual materials have not so far been compiled on the basis of a systematic and well-studied consideration of possible approaches, models, methods and techniques. Federal, local, and private assistance in compiling such materials has been scarce. Most materials produced so far have not been scientifically tried out and tested. Basic research on Asian bilingual materials development is needed. Financial assistance must be given to Asian projects so that smaller minorities can be helped equally with larger minorities.

Appendix 2

On the Question of Literacy in Fishman and Lovas' "Bilingual Education in Sociolinguistic Perspective" and Its Application in Chinese Bilingual Education

John Young

In an article published in the *TESOL Quarterly* in 1970, Joshua A. Fishman and John Lovas considered the question of literacy in their study of language acceptance and maintenance.[1] They grouped bilingualism into the following categories: transitional bilingualism, monoliterate bilingualism, partial bilingualism, and full bilingualism. According to them, literacy affects the "shift" and "maintenance" problems of a child's dominant language and culture.

Transitional bilingualism, as pointed out by the two scholars, terminates the use of a child's dominant language as the medium of instruction as soon as "their skill in English is developed to the point that it alone can be used as the medium of instruction." Such programs correspond to the "societal objective of language shift."[2] They suggested that monoliterate bilingualism does not introduce literacy skills in the child's dominant tongue. Therefore, the "likely societal effect of such a program might be one of language maintenance in the short run but given the exposure of students to American urban society which stresses and rewards literacy, it might well lead to shift."[3]

Partial bilingualism seeks fluency and literacy in the child's dominant language, although literacy is limited to social sciences, literature and the arts while science and mathematics are not covered. According to Fishman and Lovas, "such programs imply that while the non-English mother tongues are serious vehicles of modern literate thought, they are not related to the control of the technological and economic spheres."[4]

Full bilingualism develops all skills in English and non-English languages in all domains. Obviously this is the maintenance program. However, there is a difference between "balanced competency in individuals" and a "balanced bilingual society."[5] Fishman and Lovas seem to be pessimistic about developing a fully balanced bilingual community.

Despite their pessimism in attaining this ultimate and ideal goal, they are fully convinced that bilingualism must be developed in order to achieve cultural diversity which would be a natural and valuable asset to this country if educators paid attention to societal information, societal implications and societal assumptions in implementing and evaluating these programs.

This reviewer agrees with Fishman and Lovas fully in recognizing the need to stress societal factors, but he would like to group monoliterate bilingualism, partial bilingualism, and full bilingualism under the maintenance model. After all, many communities do not have orthography or a written system and yet they have been maintaining their languages for centuries, although it might be more difficult to maintain a language without a literacy tradition. When a language is surrounded by another powerful one,

the maintaining power of it may become weaker if that language does not have a writing system. This reviewer would like to describe his proposed typology below.

Assuming that both the speaking and reading of English are required in any bilingual school in the United States (E_{SR}), bilingual programs, except the Reciprocal Bilingual School (RBLS),[6] may be divided into the following types:

1. Transitional program (T = E_{SR});
2. Bilingual and bicultural but monoliterate maintenance program (M_S = $E_{SR}NE_S$);
3. Bilingual and bicultural but partial biliterate maintenance program (M_{Sr} = $E_{SR}NE_{Sr}$);
4. Bilingual, bicultural and biliterate maintenance program (M_{SR} = $E_{SR}NE_{SR}$).

NE means non-English (language); E means English; E_{SR} means all domains of speaking and reading English are fully developed; T means transitional model; M means maintenance model; NE_S means the spoken non-English (language) is fully developed; NE_{Sr} means the spoken non-English (language) is fully developed but the reading competence is only partially developed; and NE_{SR} means all domains of speaking and reading non-English (language) are fully developed. Arbitrarily, NE_S is defined as the *good* level of the speaking and listening comprehension ability in the non-English (language); NE_s is defined as the *minimal* level; NE_R is defined as the *good* level of reading and writing ability in the non-English (language); and NE_r is defined as the minimal level as stipulated by the MLA.[7]

Good level in listening comprehension means the "ability to understand conversation at normal tempo, lectures, and news broadcasts", and minimal level means the "ability to get the sense of what an educated native says when he is making a special effort to be understood and when he is speaking on a general and familiar subject."[8]

Good level in speaking means the "ability to talk with a native without making glaring mistakes, and having a command of vocabulary and syntax sufficient to express one's thoughts in conversation at normal speed with reasonably good pronunciation"; minimal level means the ability to "talk on prepared topics without obvious faltering, and to use the common expressions needed for getting around in the foreign country, speaking with a pronunciation understandable to a native."[9]

Good level in reading means the "ability to read with immediate comprehension prose and verse of average difficulty and mature content"; minimal level means "the ability to grasp directly without translating the meaning of simple, non-technical prose, except for an occasional word."[10]

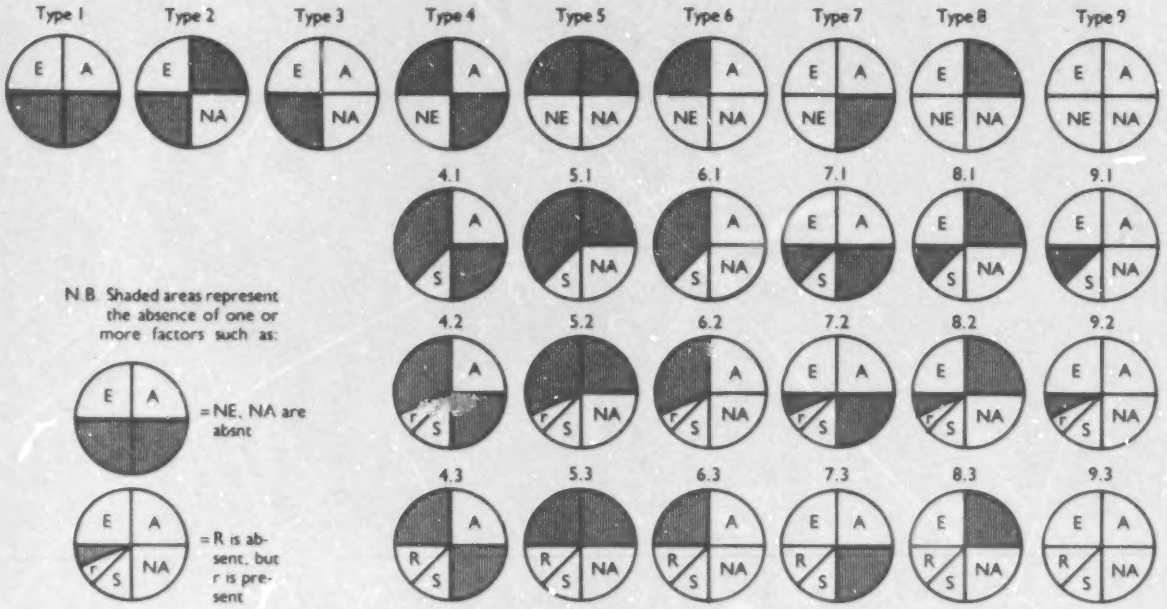
Good level in writing means "the ability to write simple free compositions, such as a letter, with clarity and correctness in vocabulary, idiom, and syntax"; minimal level means "the ability to write correctly sentences or paragraphs such as would be developed orally for classroom situations and to write a simple description or message without glaring errors."[11]

Accordingly, the "Typology of Pupils by Language and Culture" as described by this reviewer in the *JCLTA* (Feb., 1976)[12], must be further expanded by taking the above discussions into consideration. As indicated in Chart I of the present review article, the expanded version of the typology is called "Typology of Pupils by Bilingual, Bicultural and Biliterate Factors." A means Anglo culture; NA means non-Anglo culture.

Assuming that NE pupils with varying degrees of reading competence follow the transitional model (T model) of a bilingual program, they would end up with E_{SR} competence and retain some of their NE competence. Should NE pupils with varying degrees of competence follow the maintenance model (M model) of a bilingual program, they then would eventually acquire E_{SR} competence plus their original NE competence either maintained or developed. This reviewer would like to divide the M

CHART I

Typology of Pupils by Bilingual, Bicultural and Biliterate Factors



(For a better understanding of the charts and letter symbols, see the explanations of them scattered in the main text of this article.)

model into three types, namely M_S model, M_{Sr} model, and M_{SR} model. The type of pupil involved will become bilingual but monoliterate; bilingual but partially biliterate; or bilingual and biliterate respectively. (See Chart 2 "Expanded T and M Model Bilingual Programs".)

The M model of bilingual schools must therefore also be expanded to include the "biliterate" factor.[13] Let us take up the MBLS or the Maintenance Bilingual School and expand curricular requirements in the area of reading and writing NE. The M_S, M_{Sr}, M_{SR} models of MBLS are shown in Chart 3, "Typology of Maintenance Bilingual Schools by Bilingual, Bicultural and Biliterate Factors".

As analyzed above, Fishman and Lovas' typology as modified by this reviewer can be applied rather well in Chinese bilingual education. Such an application will be discussed below.

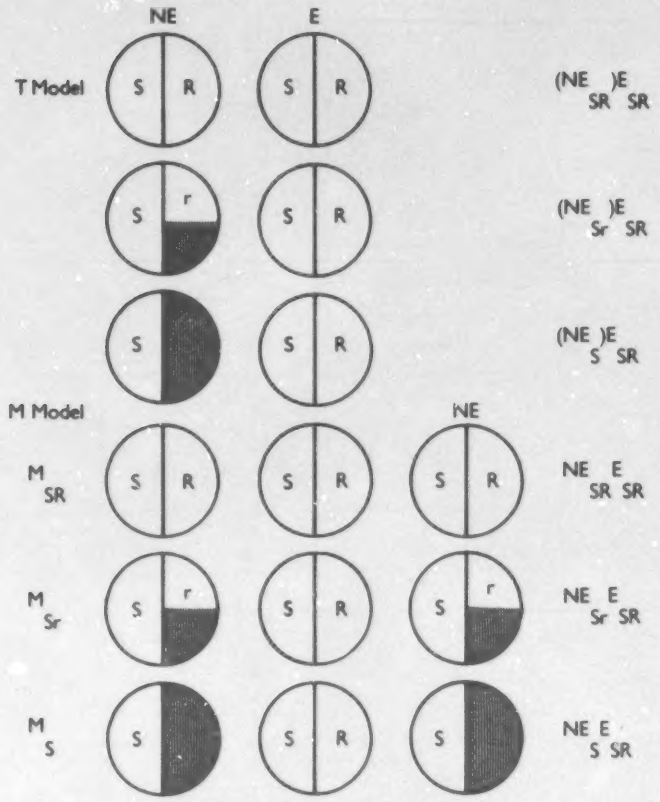
Setting aside the question as to how a "maintenance" program could succeed without maintaining or developing literacy, this reviewer would like to study Chinese Bilingual-Bicultural Education programs in terms of literacy. When operating a Chinese bilingual program, one must give serious consideration to the differences among local varieties (l) such as Cantonese spoken in "Four Villages" (四 村) (NE_l); provincial or regional varieties (p) such as Cantonese spoken in Canton or "Three Towns" (三 鎮) (NE_p); and national or common language of a nation (n) such as the Peking dialect (NE_n). Let us propose a hypothetical situation concerning a speaker of Cantonese from "Four Villages". Maintenance or development means that the pupil's "Four Villages" variety of Cantonese is used and taught at school as his dominant language. He may also study the provincial variety of "Three Towns" Cantonese or the Peking dialect (Mandarin) which is the national language of China. Even without considering the pros and cons in terms of existence or absence of orthography, the following categorizations can still be made:

1. NE_S only
2. NE_S but only in terms of NE_l
3. NE_S in terms of NE_p
4. NE_S in terms of NE_n
5. NE_S in terms of any combination of NE_l, NE_p, NE_n
6. NE_{Sr} ("r" may be "l", "p" or "n")
7. NE_{SR} ("R" may be "l", "p" or "n").

When we include the "orthography" factor here, the picture would become far more complicated. Although Cantonese-speaking people have some Chinese characters of their own, generally speaking they use the national orthography based on the Peking variety of Chinese. They read characters with their own pronunciation and comprehend materials when read aloud in this way. A bilingual program without a biliterate element may not be able to maintain, in the long run, a language in which the speaker is illiterate or partially literate. Sociolinguistically, a language without orthography may not have the same sustaining power as a language with a well-established writing aspect.[14] The relationship between Cantonese and Mandarin may be different from the relationship between, say, French and English. The writing tradition based on Mandarin for Cantonese speakers has been such a long and well-established association that it will be nothing new or innovative to teach Cantonese-speaking pupils the Mandarin-based Chinese writing system. Therefore, this reviewer suggests that the following two-phase approach be considered for a Chinese bilingual, bicultural and biliterate program.

CHART 2

Expanded Model T and Model M Bilingual Programs



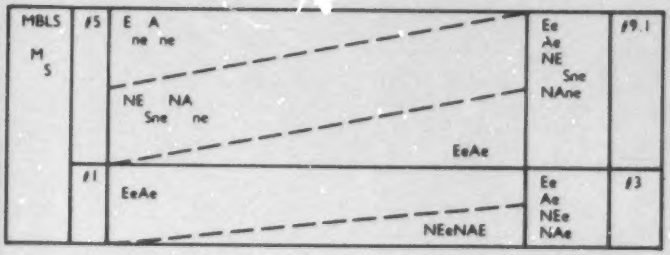
N.B. Shaded areas represent the absence of one or more factors as indicated in Chart 1.

CHART 3

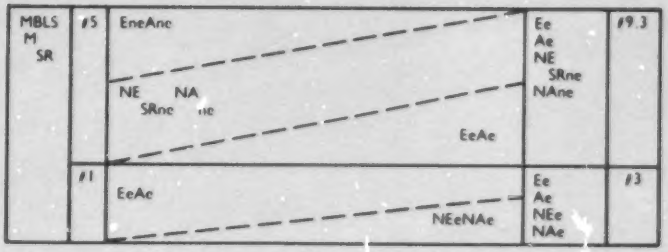
Typology of Maintenance Bilingual Schools by Bilingual, Bicultural and Biliterate Factors

MBLS Model

M_S Model



M_{SR} Model



M_{Sr} Model

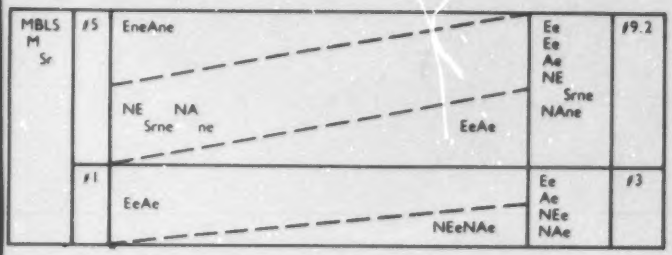
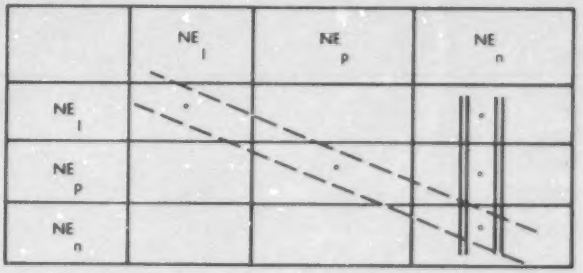


CHART 4

SR-LPN



Written language belt

Spoken language belt

Phase I: Whatever is the dominant language or ethnic language of the pupil spoken at home and locally, that language should be taught.

Phase II: When a child reaches the stage when reading and writing are to be taught, then the writing convention based on Mandarin will be introduced.

Assuming a pupil is a native speaker of the "Four Villages" Cantonese, he will continue the study of that variety in language art and use that variety as the medium of instruction in social studies and other courses. Then later, he will be exposed to the Mandarin-based writings without having to learn the Peking dialect. Similarly, for a pupil whose dominant language is that of the "Three Towns" Cantonese the same procedure would be followed. Specific Chinese characters especially developed for Cantonese speakers and vocabulary items peculiar to Cantonese and different from Mandarin may be added.

In this way Chinese dominant pupils should be able to follow instructions in their own language variety which is their own dominant language, and to maintain the spoken aspect of their language. They should also be able to develop the written aspect of the language in order to really maintain and develop their linguistic and cultural heritage. At the same time, their communicative skills through both spoken and written endeavors should be able to help them to maintain their relationship with their ancestral root culture as well as their ancestral land and people. As indicated in Chart 4, *SR-LPN* the spoken (S) and written (R) aspects of Chinese vs. local (l), provincial (p) and national (n) aspects of the Chinese language in bilingual, bicultural and biliterate education could be resolved tentatively, but the final solution will not be forthcoming until such a time when we have more Chinese bilingual programs in this country. Instructional materials can be developed more effectively if we reach some consensus on this matter.

As discussed above, Fishman and Lovas have provided us with useful and stimulating views and analyses. In developing Chinese bilingual education, their ideas and suggestions deserve our attention and consideration.

FOOTNOTES

1. Fishman, Joshua A. and Lovas, John, "Bilingual Education in Sociolinguistic Perspective." *TESOL Quarterly*, Vol. 4, No. 3, Sept. 1970, pp. 215-222.
2. *Ibid.*, p. 217.
3. *Ibid.*, p. 218.
4. *Ibid.*
5. *Ibid.*, p. 219.
6. Young, John, "Essential Considerations in Compiling Asian Bilingual Curriculum Development Materials" *Journal of the Chinese Language Teachers Association* Vol. XI, No. 1, Feb. 1976, p. 13.
7. "Qualifications for Secondary School Teachers of Modern Foreign Languages," Appendix B, as revised in Wilmarth H. Starr, "MLA Foreign Language Proficiency Tests for Teachers and Advanced Students." *Publications of the Modern Language Association of America*, Vol. LXXVII, No. 4, part 2, September, 1962. pp. 31-37.
8. *Ibid.*, p. 74.
9. *Ibid.*
10. *Ibid.*
11. *Ibid.*
12. Young, *op. cit.*, p. 15.
13. *Ibid.*, p.22.
14. Goody, Jack and Watt, Ian, "The Consequences of Literacy," *Comparative Studies in Society and History*, Vol. 5, 1962-3, pp. 304-26, 332-45.

Appendix 3

Will The Real Bilingual-Bicultural Please Stand Up? A Non-Taxing Taxonomy

John B. Lum, Ph.D.

"Bilingual education is the use of two languages, one of which is English, as mediums of instruction for the same pupil population in a well-organized program which encompasses part or all of the curriculum and includes the study of the history and culture associated with the mother tongue."[1]

One would think that with such a fairly explicit operational definition of bilingual education, there would be little room for confusion. Unfortunately, however, a host of terms have grown in relationship to bilingual education; and, more often than not, these terms have been used interchangeably and incorrectly.

Prominent among these terms, but certainly not all of them, are "English as a second language (ESL)," "English as a foreign language (EFL)," "Americanization," "bilingual," "bicultural," "multicultural," "multiethnic," "crosscultural," and "intergroup."

The almost complete lack of consensus as to the meanings, perspectives, and proper uses of these terms does nothing but add confusion to an area of education that holds promise. This article, then, is a plea for some sanity in the use of these terms, a sanity that is relatively easy to arrive at if educators would adhere to two principles when they refer to bilingual education.

The first is that one should distinguish if these terms are used as *products* or as *processes*. As products, these terms generally refer to persons or courses of study. For example, the word "bilingual" as a product refers to a person who can speak two languages; or the word "bicultural" as a product refers to a course of study that covers two different cultures.

In education, however, these terms usually refer to instructional processes. The major part of this article will define these processes, as it is these processes that hit at the heart of bilingual-bicultural education.

Before these process definitions, though, the second principle should be kept in mind. This principle is that one should distinguish between *programs* and *components*, with programs normally referring to the student's entire school day and components normally referring to individual class periods within that school day. This distinction is important because some class periods are not bilingual and, yet, they are a part of programs that indeed do have other bilingual components. For example, an English class period may be taught primarily through ESL methods (ESL is not considered a bilingual method), and the rest of the classes (math, social studies, etc.) are taught in the students' native foreign language. In this example, the English *class* is not bilingual, nor are the math and social studies classes, but the combined day-long *program* is.

With these principles in mind, attention is now turned to defining all the terms mentioned at the start of this article as instructional processes.

ESL is a method based on many of the principles of the audiolingual technique. Sentence patterns that have transferable qualities, rather than individual vocabulary exercises, are drilled. The pattern, "It's a book," for example, can be transferred to other situations like "It's a pen." Listening and speaking skills are learned first; reading and writing skills later. The English language learner's native language is used sparingly so

that lingual interferences are minimized. ESL, then, is a form of language immersion that attempts to enable a non English-speaker to function in a new language environment as quickly as possible. Although it is basically a method of teaching English, its methodology has been expanded to teach social studies and mathematics, too.[2]

EFL is essentially the same methodology as ESL with the exception that reading and writing skills are stressed more. EFL is particularly useful for older foreign students who must do much reading and research in the English language.

Americanization has never meant any particular language methodology short of stressing citizenship topics with whatever English was taught. In some Americanization classes, ESL and EFL methods were in evidence. In many others, however, grammar and vocabulary exercises seemed to predominate. At any rate, Americanization as an instructional process is generally in disfavor at this time and is now a thing of the past.

Bilingual methodology means no one thing. Its distinguishing feature is the use of one's native language to acquire a second language or to learn any other subject. There is, then, the use of two languages. As such, bilingual methods can apply either to individual classes or to total programs, whereas ESL and EFL methods generally apply to English classes only.

Bilingual methods generally follow two major routes — coordinate and compound (sometimes called "concurrent"). Coordinate bilingual methods mean the using of the two languages as separately as possible, the theory being that little linguistic interferences would present themselves. Examples of coordinate bilingual methods would be making the language learner speak and learn only his second language in the morning and only his native language in the afternoon, or speaking only his second language with one instructor and only his native language with another instructor.

Compound or concurrent bilingual methods mean the mixing or interspersing of both languages. An example would be the practice of speaking one sentence in one language and then following it with speaking the next sentence in the other language.

At this stage, it only remains to be stated that if a subject were taught almost entirely in one language, whether it be the native or the second language, then that course is really being taught *mono*lingually, not bilingually. Many people make the mistake of calling, say, a social studies class, taught in Chinese as being taught bilingually. This naming is a misnomer, as the class is being taught monolingually.

To bring this discussion into focus, it might be helpful to look at the following schedule of a school day (see *Bilingual Program Possibilities* next page).

Any individual class period can be taught by any of the methods listed beneath them. Any of these sample models qualify for the term bilingual *program:*

Model "A"
- English (taught by ESL)
- math (taught native monolingually)
- social studies (taught native monolingually)

Model "B"
- English (taught by bilingual compound)
- math (taught native monolingually)
- social studies (taught bilingual coordinated)

Model "C"
- English (taught by bilingual coordinator)
- math (taught by bilingual compound)
- social studies (taught by bilingual compound)

Model "A," however, is minimally a bilingual program as none of its components or classes are bilingually taught. In the other two models, the classes themselves actually do contain the use of two languages.

Bilingual Program Possibilities***

English *class*	math *class*	social studies *class*	art, music, etc. *classes*	first language *class* (optional)
Taught By	Taught By	Taught By	Taught By	Taught By
ESL or EFL or bilingual (compound) or bilingual coord.) or other hilt immersion	ESL or monolingual (native) or bilingual (compound) or bilingual (coord.) or other	ESL or monolingual (native) or bilingual (compound) or bilingual (coord.) or other	ESL or monolingual (native) or bilingual (compound) or bilingual (coord.) or other	__SL* or __FL* or bilingual (compound) or bilingual (coord.) or other __NL**

*"__SL" or "__FL" mean Chinese as a second language or Chinese as a foreign language or whatever language is involved. These two would, of course, be primarily for dominantly English speaking students who are in a bilingual program.

**"__NL" means Chinese as a native language. This option would be for those students in bilingual program who have a home language *other than* English.

***Once a program is mapped out according to the above schemata, there is no reason at all why one should be locked into that same program. As a student acquires certain strengths, processes and methods should change accordingly. Additionally a chart like the above should be developed for *each* of the different types of bilingual program student -- the non English speaker, the limited English speaker, the bilingual speaker, the dominant English speaker.

83

The following model is not bilingual at all, programwise or classwise:

Non-bilingual Model
English (taught by EFL)
math (taught by ESL)
social studies (taught by ESL)

Nowhere in this model is there the use of two languages to learn anything.

The remainder of the terms mentioned at the beginning of this article have no direct connection to language learning, but, rather, to the learning of various cultures and ethnic groups.

Technically, bicultural means the learning of two cultures. Like the caveat with the word "bilingual," it should be noted that the studying of one culture almost exclusively, no matter how foreign that culture is, can hardly qualify for the term of "*bi*cultural." The studying of one culture is *mono*cultural.

Multicultural means the learning of many cultures, usually three or more.

Multiethnic means the studying of many cultures and peoples, too. The point of distinction that should be made, though, is that multiethnic differs from the other two terms in that it does not contain any sufficient degree of comparing and contrasting of cultures and peoples. For example, multiethnic may mean the studying of Blacks one month, Asians another month, and Latinos still another month. Rarely or never is there any comparing and contrasting of these groups. In effect, while the separate cultures and ethnic groups are being studied, they are actually being studied monoculturally, one at a time. They are *multi*ethnic only in the sense that many ethnic groups are studied over a period of time.

In a similar manner, if the so-called bicultural and multicultural courses do not study more than one culture concurrently by comparisons and contrasts with other cultures, they really are courses that are being taught monoculturally, not biculturally or multiculturally.

The last two terms, crosscultural and intergroup, capture the essence of bicultural and multicultural education, because they already mean that the processes of comparing and contrasting are going on. From a pedagogical point of view, these two terms are practically synonymous. Logically, then, true bicultural and multicultural education must be crosscultural or intergroup education.

Admittedly, some of the definitions defined by this writer are not official, yet. Nevertheless, as stated in this article, the definitions can lend themselves to clearer understanding and to a lessening of wishful thinking that saying is reality. True bilingual-bicultural education holds many promises of equal educational opportunity. Let these promises not be lost in a quagmire of illfitting words.

FOOTNOTES

1. U.S. Department of HEW. *Programs Under Bilingual Education Act (Title VII, ESEA): Manual for Project Applicants and Grantees, April 20, 1971)*

2. See, for example, Jay Wissot's "HESL and MESL: The Teaching of History and Math as Components of an English as a Second English (sic) Program," *The English Record*, New York State English Council, Oneonta, April 1971.

Appendix 4

MACRO/S: Philippine Experiment in Multi-cultural Social Studies

Eric S. Casino

The following is a brief account of a case study in international education, an experimental multi-cultural curriculum for social studies designed for Grade V pupils at the International School, Metropolitan Manila, Philippines. The acronym MACRO/S stands for Man: A Creative, Rational, and Organized Species; it is a spin-off from Jerome Bruner's MACOS (Man: A Course of Study). The author was involved (1975 - 1976) in the MACRO/S project as an anthropologist-consultant to the project head, Dr. Jean H. Miller, then Assistant to the Superintendent of the International School. Dr. Casino is currently a Visiting Research Associate at the East-West Culture Learning Institute. He is Chairman of the Council for Living Tradition (CLT), an association of Filipino artists, humanists, and anthropologists, and was formerly chief anthropologist of the National Museum and Deputy Director of the Mindanao Executive Development Academy.

Foreigners face a dilemma when their children's education comes up. If they happen to work in a foreign country and place their children in host-country schools, the language is often strange, the standards noncomparable, and the curriculum contents often irrelevant, especially in the area of culture and social studies. Children educated in such schools often have reentry problems when their parents are reassigned home. In pursuing careers in their home society, they could find themselves at a disadvantage, compared to those who never left home, in terms of knowledge and skills necessary to cope with the demands of their home culture and jobs. It is for this reason that American, Chinese, Japanese, and Indonesian diplomats or managers assigned by multi-national companies in foreign countries often maintain their own schools. On the other hand, by opting for an ethnocentric education, foreigners are unable to interact meaningfully with people of their host country. The whole idea of broadening oneself through learning other languages and other cultures is lost. Cross-cultural understanding is not developed. There have been examples of educational ghettos among resident aliens in many third world countries.

International School

In the Philippines the dominant foreigners (aside from the Chinese who have partly integrated with the local populations) have been the Americans, which is not surprising considering the recent history of Filipino-American relations beginning in 1900. The Americans maintained an American school in Manila as late as the 1960s. But with the influx of other nationals from diplomatic and multinational institutions — the Philippines has several international agencies like the Asian Development Bank and regional branches of the United Nations — the American school in Manila took on a more international and multi-ethnic composition. Subsequently the school was renamed International School in keeping with its altered character. This change, however, did not immediately affect the content of the social studies curriculum which remained heavily Euro-American. Although a goodly proportion of the student body were Filipinos, including many teachers, little Philippine content was found in the social studies program. As Philippine cultural renaissance in the larger society became more visible and articulate, the revision of the social studies curriculum was thought necessary. The

overhaul was started with the Grade V level because in the previous year a successful experiment with Bruner's MACOS program for Grade IV had been noted. It was thought that MACRO/S could be a sequel to MACOS.

A Filipino social scientist could easily see that the International School social studies curriculum was woefully short of Filipiniana contents. Introduction of some Philippine contents was obviously needed, and could have been easily accomplished. However, the dangers of ethnocentrism and irrelevance, particularly in the context of an international school with multi-ethnic and multi-cultural students, was also apparent.

MACRO/S was therefore designed to strike a balance between host-country materials and those of other cultures and nationalities. Indeed a philosophy of pluralism was built into MACRO/S in the sense that the premise of the whole course was that the formal object of social studies was to be Man in his totality — "Man across" (echoing MACRO/S) time and space; Man as a species with emphasis on S for Species or Society (Macro/Society).

Manifestations of Man

The MACRO/S philosophy maintains the essential concern and issues encapsulated by Jerome Bruner in the series of questions:

What is human about human beings?
How did they get that way?
How can they be made more so?

To bring out the answers to these questions, the strategy of contrasts was used. In the case of MACOS the contrast was generally between Animal and Human societies and behavior. This strategy succeeded brilliantly in illuminating the central questions. In MACRO/S the comparison was not across the divide separating *animal* from *human*, but between differing manifestations of man within the human dimension, i.e. either across history (time), across geography (space), or across behavior (culture). Man-through-space-time has been studied by historians and anthropologists generally through the use of sequential stages and types. Historians use the three-fold sequence of history — ancient, medieval, and modern. Early anthropologists developed evolutionary sequences applied to universal history whose analogous threefold stages are savagery, barbarism, and civilization. Modern students of man have modified this terminology and applied it to the technological basis of society such as tribal, peasant, industrial. Somewhat related to this last is the three-fold sequence of traditional social types — hunters and gatherers, tribesmen, and peasants. Some social scientists prefer to abbreviate these three-fold contrasts to binary ones: folk-urban, or developing-developed societies. The common man usually operates in the same binary opposition of primitive versus civilized, or traditional versus modern.

Classifying Societies

Whatever method, scale, or nomenclature one prefers to use in pursuing the strategy of contrasts, the underlying concern will always remain the question propounded by Bruner: *what is human about human beings?* In MACRO/S, we transposed this to: *what is human underlying the changing diversity of humanity?* The fundamental assumption underlying the strategy of contrast is that behind all the diverse manifestations of human societies, cultures, and behavior there are elements and tendencies that remain constant and which may be construed as essentially human. These essential elements have been summed up in the declarations of first principles in religion, politics, economics, and cultural studies. MACRO/S studies them not in their idealistic forms but as they are manifested in the careers and histories of individuals and communities that are found throughout the world. To be able to do this more easily,

seven categories of concern were developed to factor out the wholistic concept of "Humanity". These seven categories or foci are:

1. adaptation to environment
2. the life cycle
3. social organization and language
4. leadership and responsibility
5. production and exchange
6. art, play, and work
7. nature and the supernatural

In addition to these elements, societies were also divided into three general organizational types: very simple (hunters and gatherers), simple (peasants), and complex (urban, industrial). By combining the three types with the seven categories, one comes up with a matrix of three by seven within which to situate any conceivable society or culture group one desires to study. In the final choice of societies included in the Philippine experiment, the majority of examples fell within the Simple Society types, followed by Complex and Very Simple. Non-Philippine examples included the Chinese, the Maya, and the Kikuyu of Africa. The rest were drawn from Philippine ethnic communities such as the Ilocano, Tagalog, Ilongot, Negrito, Bontoc, Kalinga, Hanunoo, Ilonggo, Waray, Tausug, Maranao, T'Boli, Tasaday, and a medley of Philippine myths and legends. The treatment given to each group exemplified one or more of the seven concerns, e.g., fishing among the Ilonggo and rice-farming among the Tagalog exemplified the area of production and exchange; the Maranao exemplified the area of art, and the Tausug that of social organization. This heavy exposure to Philippine types and themes was necessary to complement the already ample examples from western societies in other curricula in the elementary, middle school, and high school levels.

In the production of instructional materials necessary to concretize the aims of MACRO/S, the social studies teachers themselves were directly involved. After undergoing a series of sessions in which the goals and methods of MACRO/S were explained, the teachers were asked to select a society/culture to write on. Thus teachers became researchers and writers during several months of intense work, interspersed with general meetings to discuss their progress and problems. At the end of the writing period, 18 well-illustrated pamphlets were written and printed, together with one booklet containing the MACRO/S general statement. These 18 booklets were part of an instructional package which included films, pictures, transparencies, and ethnographic objects to be used during the teaching of a particular culture group. The author also prepared a general book of readings as part of the teachers' handbook.[1]

MACRO/S Topic of Conference

In September 1977 a group of social studies teachers from the Pacific Basin came to Manila to discuss social studies teaching; MACRO/S of the Manila International School was at the top of the agenda. From the initial reactions reported, the new curriculum has been very well received. Attempts to adapt its format creatively to other international schools in Asia and the Pacific can be expected in the near future. As of this writing the Manila International School plans to develop MACRO/S further by expanding it to grades above and below Grade V. The program's ultimate success in improving multi-cultural social studies in the various international schools exposed to it will have to await a careful evaluation by other educators and social scientists.

The East-West Culture Learning Institute is very much interested in cross-cultural

education for international understanding. The status of international education throughout the world is up for reexamination, especially since it became apparent that in the American usage "international education" was often tacitly assumed to mean "education for Americans in international understanding."[2] This is probably part of the syndrome in which most international schools in foreign capitals tend to benefit only the alien residents patronizing them, as in the case of the American-turned-International School in Manila. The MACRO/S experiment could be studied as a case in which this imbalance is being consciously readjusted. The East-West Culture Learning Institute will be interested in the success of the MACRO/S program.

International Standards

The author is aware of course of the larger efforts to rationalize the educational standards of international schools through accreditation in the International Baccalaureate. This is designed for secondary school graduates whose mobility across cultures (because of parents' careers or business assignments) makes them especially vulnerable to educational maladjustment. It is for this reason that the Manila International School is now also working towards this standard. However, the need for students in such schools to know the culture of their host country is equally important. The MACRO/S philosophy is very much in line with UNESCO/s *Learning To Be*, whose four underlying assumptions, according to Edgar Faure, are:

1. the existence of an international society;
2. each man's right to realize his own potential;
3. development as complete fulfillment of man; and
4. only lifelong education can produce "the complete man".

MACRO/S also assumes

1. that there is a Macro Society;
2. that each culture is capable of enabling men to express their human potentials in a variety of ways;
3. that each culture aims to develop men so that they find complete fulfillment; and
4. that each culture is fundamentally an educational process, in a larger non-formal sense, aiming to further humanize men throughout their lives.

FOOTNOTES

1. MACRO/S materials are available for perusal in the East-West Culture Learning Institute Resource Materials Collection. Further information can be obtained by writing to Ms. Leticia Sala, International School, Makati, Metro Manila, Philippines.
2. Quoted by Verner Bickley, "Cross-Cultural Education: The Greatest Resource", paper (draft) prepared for a conference on "Emerging Issues in Cultural Relations in an Interdependent World" December 8-10, 1976, East-West Culture Learning Institute, p. 25.

Appendix 5

A Multi-Cultural Alternative Curriculum

Wayne E. Rosenoff

Instruction Based on Diverse Learner Characteristics

Scrutiny and discussion of the technical and philosophical problems associated with learning process traditionally have assumed that teacher and learners speak the same language and perceive the learning tasks from a common frame of reference. Scholars were interested in "the" learning process, and in the "effect" of some specific treatment. Their research did not or could not control for psychological and perceptual variables that today we know are powerful determiners of performance. The researchers were rarely concerned that their subjects bring widely divergent cultural and social perspectives, perceptions, attitudes, and values to their assignments. Educators also set about developing and introducing methodologies, techniques, and procedures judged to be "better" for "the learner." A typical example has been the long and dedicated search for the "best" reading method. Jean Chall's important analysis (1965) of the development and outcome of reading methods over a fifty-year period was but the start of a massive national thrust to deliver *"the* system." We are now beginning to realize that learner characteristics are so diverse that any further effort to do this is misdirected.

Classroom teachers, from a somewhat parallel viewpoint, assumed that a monocultural classroom made teaching easier, and that learner "homogeneity" was a desirable precondition. So a "Dick and Jane" curriculum coupled with ability grouping to further narrow the range of curriculum and methodology became the accepted "best" practice. For learners whose command of English was faulty or nonexistent, it was assumed that intensified English instruction was the first order of business. Somewhat fuzzily, but also conveniently, it was expected that satisfactory "catch up" in all subjects would later take place. Eventually, any initial language shock would fade away under the pervasive influence of the English-speaking educational surrounding.

The convenience of such views has for too long deprived minority as well as non-English speaking children of an equal opportunity to learn. It has obscured the great need to understand the different ways to reach effectively these students and the ways to motivate them in learning tasks.

More and more studies are now being completed of the cultural and psychological characteristics of children of all cultural, racial, and socioeconomic groups who attend American schools. State education doces, particularly the California code, have drawn attention to the need to address and accommodate these groups within the educational system:

> All districts participating in categorical aid programs shall have a program of multicultural education and where a district racial and ethnic survey reveals a multicultural population, the district shall provide multicultural and intergroup activities appropriate to the needs, including staff development, at each school.
>
> Administrative Code, Title 5
> Education, Section 3936

> Each school with a substantial population of students of diverse ethnic backgrounds shall provide an inservice preparation program designed to prepare teachers and other professional school service personnel to understand and effectively relate to the history, culture, and current problems of these students and their environment.
>
> Education Code Section 13344

> Instruction in social sciences shall include the early history of California and a study of the role and contributions of American Negroes, American Indians, Mexicans, persons of oriental extraction, and other ethnic groups and the role and contributions of women, to the economic, political, and social development of California and the United States of America, with particular emphasis on portraying the roles of these groups in contemporary society.
>
> Education Code Section 8553

The intent of the code is self-evident. The education of children of diverse cultural backgrounds must build upon, not ignore, their culture and culturally-derived patterns of perceiving, behaving, and adjusting. The rest of this chapter will show how careful attention to learner characteristics in designing a curriculum can enhance minority pupil achievement. The first characteristic is "Locus of Control."

Locus of Control

"Am I the master of my fate, the captain of my soul?" The degree to which one accepts and the areas in which one affirms that the thesis is true are significant determiners of a lifescript. That these is a causal relationship between the amount of personal effort and educational attainment is a proposition that is not readily nor easily learned. Cultural differences and socioeconomic forces create widely divergent perceptions of the accuracy of a "yes" answer. The behavior of many young children shows that they believe parents, teachers, fate, or luck seem to be far more powerful determiners of outcomes than forces under their own control. The attribution of causality to forces or individuals outside self is educationally significant, however.

Assignment of failure and success to self (intentionally) or to outside factors (externality) greatly shapes one's behavior in the classroom. The sense of control over ones destiny, according to the Coleman Report, "appears to have a stronger relationship to achievement than do all the 'school' factors [student body composition, facilities, curriculums and teachers] together" (1066, p. 23). His data on this attitude showed that minority pupils, except for orientals, are far less convinced than white pupils that they can affect their own environments and futures. However, he found that when they do have that conviction, their achievement is higher than that of whites who lack it.

Vasquez, however, in his recent analysis of locus of control research, cites a considerable body of literature indicating that it is not minority or cultural group membership but rather lowered socioeconomic status with which externality tends to be most frequently associated (1975). One of the by-products of poverty is a continuous reinforcement that outside factors prevent one from succeeding. Racial and ethnic prejudices, disease or accident, language barriers, etc. thwart or negate achieving successfully. "Conditions," not individual effort, makes one powerless and unable to create a better style of living. Children in such homes quickly pick up the values they hear parents express. And, unfortunately, for all too many Americans, there are not mere rationalizations but fact of life. The conclusion Vasquez reaches is that "when one considers what life is like among the poor, this conclusion is relatively logical. The consequences of this external orientation are most unfortunate, however, particularly in terms of its implications for learning (p. 7)."

Curriculum Design Considerations

Internals hold attitudes and values that enhance academic performance. Some of the behavioral assets of internals over externals includegreater self-reliance, higher levels of aspiration, success expectancy for future tasks, greater motivation to achieve, more intensive-effort capability and better performance on tests.

Because of the many advantages internals have over externals in learning activities, teachers should give careful consideration to fostering internality early and frequently. In presenting the following suggestions, we are indebted to the previous work of Nelson Crandall (1973) and James Vasquez (1975).

1. Teach the cause-consequences relationship. For example, there are numerous opportunities to point to natural events which make the lesson vivid. Show children that plants die without water, or discuss what causes forest fires. In any or all of such lessons, be sure that the cause was sufficient to bring on the effect, and clearly antecedent to it. Not only point out the linkage of the two but also the "then/now" or "before/after" time sequence.

Once the students begin to make such connections in familiar, naturalistic settings, extend their awareness to the events of living, home, friends, and school. Finally, they can be helped to study their own behavior. An innovative curriculum to teach cause/effect has been developed at the Lakewood (Ohio) City Schools, in a four-year project commissioned by the Ohio State Department of Education (1975). Classroom results to date have been quite positive. Readers looking for assistance and suggestions in helping students (Grades 1-12) understand the causes and consequences of behavior will find these materials valuable.

2. Use self-instructional texts or materials. Computer assisted instruction, when available, has shown convincingly that it builds internal control in the child who believes that external forces are in control. The immediate feedback effect, either by machine or by the programmed text, vividly shows the learner how a preferred choice among several alternatives has its special associated consequence. The child learns that he or she is the responsible agent for all forward movement, and sees that no outsider influenced the results. If assigned a set of tasks on the basis of diagnosed readiness, the learner also experiences the reinforcement that repeated success builds.

Research evidence and classroom observation both point to the value of self-instructional materials when used selectively and perspicaciously. Particularly, students in the lower quartile in achievement seem to make significant gains (Crandall, 1975).

3. Develop cross-age and peer-tutoring programs. When a task has been learned through tutoring, the tutor is forced to take the credit. The teacher was not involved. The tutor was agent of the newly-learned behavior. When the tutor is an external child, he or she must accept responsibility for whatever the pupil has learned. Thus successful tutoring encourages internal attribution.

4. Emphasize creative tasks. The opportunities to foster internality through painting, music, dance, sculpture, and crafts of all kinds are unlimited. Perceptual, motor, and artistic abilities are human resources which can be cultivated in every child. Creativity has such a broad definition that there is room for praise in every good faith attempt. If the teacher can truthfully say "that is very creative, I have never seen anything like it," the child cannot help but take the credit for it.

Cognitive Learning Styles

There is a unique communication game designed to point out the many wrong assumptions, and potential pitfalls, that often enter into even the most mundane information transfer between two people. The game's task is to tell your partner how

to assemble a puzzle consisting of five pieces without any aid except your capability as a talker and your knowledge of the solution. No visual clues, no answering of partners questions, nothing but words can be used. Although the lessons this game teaches are vividly and powerfully retained (because ideas and feelings are integrated in the activity) the point of mentioning this game here is to report the variety of styles adopted by those trying to communicate, both as senders and receivers.

One receiver told his partner, "Don't talk to me, you just confuse me, let me study this out by myself."

Another receiver took scratch paper and began writing everything down the sender said. When asked why, he answered, "So later I can think about each step and go over them as slowly and carefully as I want."

A sender called his first piece of the puzzle a "triangle with one 90° and two 30" angles," and the second (an odd shaped four-sided piece) a "trapezoid with the acute angle of 45° and the obtuse angle of 135°." Only much later did he learn that his receiver knew nothing of trapezoids, acute angles, obtuse angles, or angular degrees.

A third receiver attempted a solution while listening to instructions for about one minute, and being totally frustrated to that point, stopped participating.

A fourth, after ten minutes of activity, asked not to be told how to do it, adding she "knew she would get it pretty soon." (She didn't.)

So much we learn is dependent on how we organize the task, how we perceive the situation surrounding it, and how we feel about our capabilities to do the task successfully — all combining to what is called our cognitive learning style.

In its broadest definition, learning style can be thought of as one's typical mode of processing information. Common sense, as well as abundant research evidence, confirms that people have widely different styles of organizing, perceiving, and accomplishing learning tasks. In today's school, with the aid of technology and a wide-ranging curriculum library, teachers are able to offer a variety of strategies to help everyone learn through his or her own best styles.

Although research to date has not determined specifically which cognitive styles respond best to which instructional methods, there is a certain logic in sensitizing the teacher to identify individual differences in cognitive styles in the classroom. The teacher can then experiment with instructional strategies and techniques in an informed manner to determine which ones work best for the particular style of the students (Thornell, 1976). Dunn and Dunn (1976) have described four different stimuli or sets of stimuli which interact to affect the ability to concentrate, absorb, and retain: 1) the physical environment, 2) the emotional framework within which learners are functioning, 3) the sociological setting, and 4) their own physical being and needs.

Within each of the above categories, factors too numerous to mention have been identified. Drawing on one's own learning and teaching experiences, it is clear that young learners who are motivated, persistent, responsible, or in need of little structure should be worked with differently from the unmotivated, the unpersistent, the irresponsible, and those who must be clearly guided and directed.

The following programmatic and methodological dimensions or elements at least partially define students' learning styles:

1. Work effectively under noisy or quiet conditions.
2. Work best individually or in groups (maybe only one or two other persons).
3. Work best in a formal area such as desks and chairs versus an informal area (floor, library, or outdoors).
4. Work best under frequent or consistent supervision versus independent study or self-paced activity.

5. Work best with peers, versus a heavy need for an "authority" figure, versus working alone.
6. Work best in short time spans versus work in relatively longer periods.
7. Work best in one of the various sensory modes: handling things, seeing, hearing, and movement.
8. Work best in a field dependent versus a field independent cognitive mode (see Ramirez, *et al*, 1974).
9. Need for closure versus tolerance for unresolved activity.

Curriculum Design Considerations

As in curriculum design for meeting the needs of locus-of-control differences among students, there are many specific ways to adjust lessons, materials, assignments, and evaluation to individual learning styles and capabilities. Many recent innovations introduced into the classroom to facilitate learning were not successful with all members of the class. Yet many such innovations were useful with some students. For example, the panoply of self-instructional, self-pacing workbooks, multi-level kits, teaching machines, each, in its way works well for a few, but none work well for all. *Individually Prescribed Instruction* in reading and math and all their many counterparts have their utility. Visit any large conference where publishers are displaying, or a book or film fair, or a multicultural materials exhibit and you can find curricular riches far beyond your fondest expectations. Although many lack sufficient scope and sequence or are limited in other ways, they provide for individual learning in ways that help match the diversity of styles one meets in any classroom. Curriculum centers in many districts have resources for meeting many specific ethnic, cultural, and learning modality instructional problems. Whether the teacher can obtain much or little, the creative and resourceful teacher will find ways to adjust the learning processes to the unique and individual talents and preferences of his/her students. The greatest need is the desire to do so.

There are so many creative and resourceful teachers succeeding in matching learning style and instructional method that it is no longer a question of "can I do it?" Teachers who rationalize that they are unable to provide alternatives, cannot encourage individually different learning schedules, are unable to adjust assignments to styles and idiosyncracies, and who discourage the learners to "do your own thing" in your best way are undercutting every student's right to fulfill his or her potential.

Time Perspective

One way of understanding the learning process is to think of it as a way of organizing one's past, present, and future into a dynamic relationship which brings an ever-extendable future and an ever-expanding past into a coherent perceptual pattern. From this understanding, and within such a framework, attitudes about one's future, and goals toward which one moves are critical elements of personal behavior. There is a rich literature on the biological, psychological, and sociological roots of individual time perspectives. Efforts in a broad range of special fields have considered time as a dimension affecting behavioral processes and outcomes (Graves, 1962). We can roughly group them into four clusters: 1) a personal biological tempo and rhythm, 2) the individual's growth experiences, from early childhood through maturity, 3) motivational patterns from which attributes such as persistence, level of aspiration, drive, and ambition (or absence thereof) emerge, and 4) maladjustments in time perspectives resulting from personality disturbances, stress, anxiety, imprisonment, and hypnosis (Rosenoff, 1957).

These studies show that the effects of timing and particular sequences of events begin in earliest life stages. The patterns and rhythms which emerge are rooted in our physiological systems. They are subject to both accidental and planned manipulation.

These studies suggest that early patterns of satisfying needs and mother-child interactions generally are the primary source of the future adults' time perspective. The gradually expanding environmental and social influences with which the developing child interacts assure a pattern in which awareness of past events, the present occurrence, and a "consequences" relationship become fused. Social class membership constitutes a major influence in personality development, because, for example, the child-rearing practices, reward and punishment schedules, permissiveness, and tolerance for independent decision-making are dimensions along which the social classes differ. The operation or reward processes explains how these class differences result in attitudes and behavior of children (Davis and Havighurst, 1947). The timing of either rewards or punishments gives them much of their real meaning: the more quickly the reward the better, the more quickly the punishment the stronger the association with its antecedents. As children mature, rewards and punishment schedules can be farther and farther removed from their causation. Middle-class culture places great emphasis upon this ability to wait for distant rewards. Life in poverty and/or socially unstable conditions is much different, however. The orientation is one of immediate action. One does not frustrate oneself for long periods or plan action goals far in the future. The future generally is indefinite and vague, and its power to motivate uncertain.

The extent to which goals are projected into future time varies among cultures as well as social classes within a culture (Graves, 1962). It is both appropriate and necessary for teachers to be cognizant of the particular cultural and ethnic patterns of students with regard to the time dimension. It should be recognized as one of the important elements of the bilingual/bicultural curriculum.

Curriculum Design Considerations

The many diverse goals toward which learning activities are set in motion are personally determined and have different time perspectives. One person may learn in order to prepare for a judgeship in twenty or so years, while another may seek nothing more than "staying in school" on a week by week basis. The goals of the immediate hour, day or week too frequently are the only goals. Possible relationships to semester, year, or lifetime purposes are often only dimly perceived. The curriculum, assisted by the teacher, must help students to develop longer perspectives, and to bring individual purposes into congruence with educational purposes.

Until recently the American schools have been established, their programs supported, and their faculties selected to promote the perspectives common to the white middle class. These include those behaviors leading to "success" within white middle-class culture: hardwork and persistence, planning, saving, and so on. The clash of this perspective with those held by students of other classes and cultures may be responsible for the heavy attrition among talented, capable students from minority cultural groups. To ignore their perspectives instead of adjusting the learning environment to accommodate them is to perpetuate our current high rates of attrition among these groups.

Summary of Recommendations

Educational pluralism means much more than infusing ethnic content in a monocultural curriculum. It means recognizing and accommodating to the diversity of cultural and individual differences that influence learning outcomes. Three psycho-cultural variables have been identified as having major significance for classroom organization and instructional methods, 1) locus of control, 2) learning style, and 3) time perspective.

The curriculum is broadly conceived. Multicultural objectives involve all

components of it. Cognitive skills are taught in all subjects using a multicultural data base. The climate in the pluralistic classroom is considered as important as formal subject matter.

The following suggestions to teachers and administrators will help enrich the school's cultural climate and increase educational performance by all learners.

Instructionally-related activities:

1. Establish a multicultural resource center and identify people who can suggest or provide materials. Examples: magazines for pictures, free materials, people elsewhere in the state and nation with whom to exchange ideas.
2. A multicultural education program is not a separate subject in the social studies department. It is not an either-or proposition. It is built into all areas of curriculum, making all educational experiences culturally pluralistic.
3. Do some research. Are the facts as now taught questionable? (Example: "Gold was first discovered in California in 1848 by James Marshall at Sutter's Fort." This omits and ignores the fact that gold was discovered by Francisco Lopez several years earlier in an area not far from Los Angeles). Affective skills can be taught by discussing or encouraging thought and activities about the "whys" and "what ifs" behind various issues. (Example: "Why has the stereotype of the Chinese laundryman formed?" "What would you do if you were faced with the economic and social problems which faced the Chinese immigrant of the middle 1800s?")
4. Have a "share fair" on an inservice day: share cultural values and ideas in various subjects and grade levels. Allow a half-day to share ideas and a half-day to create some new activities.
5. Share various ethnic foods on inservice days. They could be served for breaks, breakfast, or lunch. Assign a committee to handle the arrangements, have pot luck and/or ask community people to help.
6. Provide school exchanges that promote opportunities for students of various racial and economic groups to get to know one another and learn together.
7. Make home visits — ask parents what they would like their child to learn plus any information that they feel the teacher(s) should know about the child to help the child have a positive learning experience: the child's interests, abilities, family situation, etc.
8. Display multi-ethnic calendars, murals, and other art work in the halls and classrooms. Parents and community volunteers may wish to help construct some of these items.
9. Incorporate a "Did you Know?" section in your school's newsletter. Use multi-cultural content in this section. This could be modeled after Wrigleys "Fun Facts" in the comic section of the paper. Alternative idea: print a multi-ethnic calendar in your newsletter monthly.
10. Borrow or purchase free and inexpensive multicultural materials. There are many sources: curriculum libraries, A-V publishers, museums, magazine ads, etc.

Activities for Administrators:

1. Be prepared to discuss the importance of multicultural education with those individuals who say, "We have no need." Various approaches (emotional, factual, logical) may be necessary, depending on the awareness level of your constituent.
2. Encourage positive media coverage of multi-ethnic projects, inservice and community events. Develop a system which will inform the media in advance, and maintain a file of pictures and stories.
3. Reinforce positively teachers who are using a multicultural approach to learning. Praise those teachers who are good role models as they implement a multicultural curriculum.
4. Make it possible for staff to take risks and be supported if failures occur. Emphasize that you don't expect everything about the class or school setting to change in a year.
5. Open your schools to the community. Community members who are minority may feel more

willing and comfortable about assisting with the formal education of the children in their community if they see the school as responding more totally to the needs of minority group members. (Examples: organizational meetings, recreational programs, clinics.) Provide bulletin boards for community announcements or displays in your schools. Include minority group events.

6. Use community resources such as foster grand-parents and various agencies like American Indian Centers, Black Student Centers, neighborhood development projects.
7. Encourage non-traditional field trips in which students are exposed to people of various ages, economic and racial groups and different sex roles. Use your local history creatively.
8. Involve parents, students, and members of various community groups in the evaluation of curricular materials for racial and sexual biases.
9. Hire school personnel from various racial groups.
10. Offer incentives such as inservice credit or compensatory time off for implementing multicultural guidelines and learning about various cultures and multi-ethnic curriculum design.
11. When planning inservice programs on cultural awareness, involve participants in the planning. Also seek staff support to get projects and programs started. Use supportive individuals to provide information that may be helpful in programmatic change. Administrative support and participation are key factors in enhancing the importance of a new activity.
12. Plan for special individual or small-group work sessions as a followup to inservice activities.

Helping the individual learner:

1. Stress problem-solving skills, finding and using resources, and decision-making skills. Remind students that each must do his/her own learning -- that teachers cannot do it for them. Stress the value of self-motivation — without it there is no learning, with it, a teacher is a facilitator.
2. Give positive feedback and compliment positive outcomes at every possible opportunity. Learn to appreciate each student as an individual. Put aside your stereotypes and biases.
3. Teach the cause — consequences relationship.
4. Use self-instructional texts or materials to foster self-directed learning and the accompanying feeling of self-confidence.
5. Develop cross-age and peer-tutoring programs.
6. Foster and reinforce the learner's individual talents and creative impulses. Assume there are widely-ranging creative talents and hidden capabilities. Try to uncover them.
7. Assume and attempt to identify alternative ways that the learner can achieve your objectives.
8. Let students create their own learning schedules. Foster teacher-independent learning programs.
9. Assume many students have little capability to defer gratification. Help them to do so. Strengthen and reinforce past-present-future connections at every opportunity. Always give the long range or the "big" picture, but show how it evolves from what is happening now.
10. Gradually extend the assignments and outcomes of learning activities.

Appendix 6

Bridging the Asian Language And Cultural Gap

Office of Education Grant No. OEG-71-4409

Introduction

Bridging The Cultural Gap

Because American and Asian cultures are vastly different and because contact between the cultures has been very limited due to language and geographical barriers, there are many stereotypes on both sides. Teachers should be aware of these stereotypes, not only to understand the world outlook of the Asian students, but also to truly educate by emphasizing our common humanity.

To the peasant, laborer, teacher, and intellectual in Asian, the mere mention of America conveys the idea of an unimaginably affluent society. Not so many years ago, some Asians believed that American streets were paved with gold. Some Chinese, for example, continue to call the state of California the "golden mountain." Hollywood movies and literature of all types, including official publications, have nurtured this concept. So strong was their belief in the wealth of America that many Asians even borrowed money to migrate here. Once in America, they have endured the hardest kinds of work because their families expected them to succeed in the land of opportunity.

While Asians feel that Americans are rich materially, they also feel that Americans may be poor spiritually in certain aspects. Asians venerate age, and to them age denotes maturity and wisdom in both the individual and the nation. They sometimes think of Americans as citizens of a very young country who have not yet had time to build an enduring culture, and they contrast American youth with Asian age. It is important for Asians to learn that American culture goes beyond its short history, and is based on the cultures of the old world.

Cultural Information

Where differences in cultures exist, there is a potentiality for cultural misunderstandings occurring between the peoples involved. In selecting the information for this section, an attempt has been made to focus on those facets of Asian culture touching upon the immediate life of the Asian ESL student — his school and his everyday world — that might cause problems for him or his teacher.

Certain generalizations about the Asian groups in the project — the Chinese, the Filipino, the Japanese, and the Korean — are presented here because of pedagogical considerations. However, it must be kept in mind that each student is an individual with his unique motivations and reactions, and should not be expected to fit automatically into a stereotype.

There are certain cultural realities shared by the Asians — the concepts of humility, of face (honor and dignity), of reverence for age, and of etiquette (good form). These feelings permeate all facets of their lives and project a strong influence over their actions and reactions.

The Asian in the Classroom

Traditionally, education has been held in high esteem in Asian cultures. In the past

education was considered a privilege reserved for the elite, but times have changed and mass public education is now available through the lower grades, with many continuing on into higher levels. Nevertheless, the traditional value given to education remains unchanged, and an educated person is revered as a "learned one." Asian parents have been known to make considerable sacrifices to provide for their children's education and training.

Student-teacher Relationship

1. The Asian student's attitude towards his teacher has always been one of great respect. His reluctance to ask questions in class, much less to speak out, may stem from his feelings of shyness or self-consciousness in the presence of his teacher. To leave himself open to making a mistake and "losing face" before his teacher is a frightening thought.
   a. A warm (not overwhelming) friendliness and sincerity can help put the student at ease.
   b. Give him experience in oral give-and-take in non-threatening types of situations.
   c. Build up his confidence by providing him with opportunities to succeed (e.g., by giving him utterances for repetition only).
   d. Initially ask him the type of questions that can be answered simply with a *yes* or *no*.
2. The student-teacher relationship in Asian countries is quite formal, and classes are conducted in the traditional manner. Asians are basically formal in addressing each other, and this carries over into the classroom as well. The teacher is addressed as *Teacher Nelson* rather than as *Mr./Ms. Nelson*. In Japan, students are generally addressed by their last names (with an honorific title) rather than their first names, even in elementary schools. In China, the students are called by their full names.
   a. If the use of first names is the common practice in your classroom, explain the custom to your new Asian student.
   b. It may be wise not to insist on his calling you by your first name if he feels uncomfortable in doing so.
   c. Explain to your students that to call one's teacher *Teacher* has a somewhat impolite connotation in the United States.
   d. It may be necessary to remind Chinese and Thai students that *Sir* is strictly a masculine title in this country, as in their language the title *teacher* in Chinese (*si sou*) can be masculine or feminine.

Classroom Activities

1. Traditionally-educated Asian students equate the printed page with learning. They are thus visually-oriented and appear to need the reinforcement of reading and writing exercises.
   a. Help the student understand the importance of learning to communicate orally.
   b. At the same time help him understand that the logical way of learning to communicate in a language is to learn to hear (understand) and to speak it.
   c. Give the class a written handout or have them copy a lesson from the board *after* thorough oral practice.
2. The audio-lingual method of learning a language, with its mimicry and repetition features, can make an Asian student uncomfortable. Students in beginning

classes where the emphasis is on oral practice may particularly feel that it is too childish an activity.

a. Help the student understand the necessity of repeating words, phrases, and sentences in order to be able to say English sentences in an intelligible manner.
b. Contextualize your drills and make even your substitution drills meaningful exercises so that the students are actually communicating.
c. Culminate each lesson with real communication, no matter how elementary an exchange.

3. The traditional classroom situation in Asia places the teacher at the front of the room, lecturing. When the teacher asks a question, he usually calls on a student to answer, rather than asking for a volunteer. As noted earlier, students seldom volunteer. An additional reason for this may be a reluctance on the student's part to appear as if he were "showing off."
   a. Teachers should try to explain that American education encourages active student participation.
   b. Help the students understand that volunteering answers is not an act of showing off, but a way of contributing to the progress of the whole class.
4. Competition is strong in Asian schools, and in Japanese schools for example, entry into select schools of higher learning depends upon very difficult examinations. Consequently, Asian students tend to be grade conscious. It is a difficult experience for good students to find themselves unable to function in a classroom situation, even though they realize it's because of their language handicap.
   a. Set up attainable goals for these students so they will feel successful.
   b. Encourage them to ask for help when they need it.
5. Topics for free conversation: Asians are reluctant to talk about unpleasant topics generally, but the Chinese are particularly sensitive about discussing death, illness, or accidents on happy occasions.
   a. Be particularly careful to steer clear of unpleasant topics during the festival days of the Chinese New Year.
   b. When a lesson on grammar involves vocabulary words such as to die, to be ill, to have an accident, make sure that all of this is done in the third person.
   c. Exercise discretion in asking personal questions of students during drills. Most Asians tend to feel uncomfortable about discussing their personal lives.
   d. Most Chinese and Koreans appear to have a candid attitude towards money matters. If an Asian asks the price of a house, car, suit, etc., an American should not feel offended. The intent is purely impersonal — he merely wants the information as a guide to the handling of his own finances.
6. Filipinos have a tendency to use negative questions in their conversation. Questions like "Didn't you get a promotion?" or "Don't you have enough money?" may seem forward or offensive to Americans, but the Filipinos do not intend them to be so. They feel that it is easier for the respondent to answer, "No" to this type of question than it is to the more direct "Did you get a promotion?"
   a. Explain to your Filipino students the connotations of such negative questions, and make them aware of the possible effects on their listeners.

b. Provide them with opportunities to use negative questions as they are used in English.

The Asian In Everyday Life

Interpersonal Communication

1. The Asians tend to be quite conscious of status and position. This, compounded by their extreme concern with good form, results in highly stylized ways of addressing one another. Other than with intimate acquaintances Asians call each other by their titles instead of by first names. Chinese and Filipinos go to the extent of addressing people by their office titles, like *Manager Wang* or *Engineer de la Cruz*, etc.
   Many of the Asian languages have special vocabulary and grammatical features for honorific usages as well. For example, in Mandarin Chinese there are two forms of the second person pronoun, as in Spanish. And the Japanese predilection for honorific usage is well-known.
   a. Inform the students that English does have degrees of politeness in certain usages, as in making requests.
   b. Another caution, particularly for Asian women who are married to English speakers and find themselves in a predominantly masculine environment: make them aware that certain types of speech are definitely masculine or feminine. This is particularly true in the use of exclamations, interjections, and the like.
2. The Asians, with their strong sense of humbleness, feel uncomfortable about accepting compliments. They tend to reject compliments, sincerely feeling unworthy. According to a Korean informant, even a graduate of a college of music would say, when praised for his accomplishments, "Oh, I don't have a good voice" or "I don't play very well" or some such remark.
   a. Give the Asians practice in accepting compliments naturally and gracefully.
   b. By examples you can show them that a simple "Thank you" is by no means being boastful or showing off.

Seeking Employment

1. The feeling of humility that so many Asians possess works to their disadvantage in certain situations, particularly in seeking employment. When they are interviewed for jobs, they are often so humble that they seldom mention their past work experience, and they give too poor an assessment of their real abilities. According to a Chinese informant, a Chinese, upon being offered a position of responsibility, would first try to "prove" that he was unworthy and name several other people he considered better qualified for the job.
   a. Convince the Asian student that it is a matter of survival to give a factual account of his work experience and abilities, and, in fact, prove that he is the best qualified for the job.
   b. Give him practice in role-playing a job interview, to give him experience and build up confidence in himself.

Etiquette (Good Form)

1. Etiquette means different things in different cultures, and misunderstandings can come about because of this. For example, Asians have been taught to use both hands in handing an item to someone or receiving one. They therefore tend to interpret the Americans' casual way of handling this situation as being

somewhat rude, while the Americans may feel that the Asians are ostentatiously polite.

2. As another example, the Chinese feel that an apologetic look is sufficient when they accidently bump someone or move in front of another person, while the Americans (and the Japanese, Koreans, and Filipinos as well) would say "Excuse me" or "Pardon me."
3. For some Asians (the Filipinos, for example), a verbal "Thank you" will suffice for the moment for a gift or a favor, with a reciprocal act to follow at an opportune time. The Americans, however, and the Japanese as well, will tend to follow up more quickly with a note, and the Japanese with a reciprocal gift.

   Lessons and discussions (for classes that can handle them) built around the different forms of etiquette can make for stimulating sessions and greater understanding.
4. Asians tend to say "No, thank you" or its equivalent in words or gestures when first offered food or drink, for example. Asian hosts and hostesses generally repeat their offers, anxious for their guests to accept. The Asians are bashful and reluctant to appear too greedy or childish by accepting food or drink the first or second time around.
   a. This type of concern for form may cause the more direct American to feel uncertain as to the true feelings of the Asians.
   b. Through role-playing of social situations, acquaint the students with American ways of social intercourse.
5. The Asians' attitudes of respect for others, coupled with their concern for form, often result in their being overly generous. They will generally insist on paying the check at a restaurant, and their gift-giving is often beyond their means. Furthermore, most Asians will not open a gift until after the donor has left. This is because of mixed feelings — the recipient does not want to appear too eager to open his gift, like a child. Also, the giver has insisted that the gift was very poor and unworthy of giving, and the receiver does not want to embarrass him by opening it in front of him.
   a. Reaching for a check is an act shared by all cultures, but the Asians seem to carry it to the extreme.
   b. Inform the Asians that Americans may feel offended if the gift which they had carefully selected was not opened and admired.

On Eating

1. Asians, with their concern for good form, feel apprehensive about eating American food, American style, for their concept of American dining involves formal place settings with many pieces of silverware. To the Asian, who is accustomed to eating with just a pair of chopsticks (or a spoon, in the case of the Filipinos), the possibility of selecting the wrong piece of silverware is a frightening thought.
   a. Reassure the students that Americans are basically informal in their dining habits, and most of them would feel as insecure as the Asians in a formal dining situation.
   b. Place settings can be used as a lesson on vocabulary as well as on American customs.
2. What may be good form in one culture may be frowned upon in another. The Asian custom of loud sipping and smacking of lips may be offensive to the Americans, but the Asians are simply showing their enjoyment of the food. (Exceptions are the Japanese women and the Filipinos, who try to eat very

unobtrusively.) On the other hand, the Asians feel that the "finger licking" of Americans is very poor manners.

A lesson on comparative eating habits of the various cultures represented in the classroom could stimulate some interesting discussions.

Reverence for Age

1. The Asians' respect for age and their strong ancestral ties is reflected in their family, social, and business behavior patterns. They value maturity and tend to reject actions that might make them appear childish. Examples: see earlier notes on classroom audio-lingual activities and the accepting of refreshments or gifts.
2. Furthermore, this concept of age carries over into their concept of time. They are relatively slow in acting or reacting, in contrast with the Americans who act quickly. While the Americans value swift action, the Asians feel that time gives a person a chance to reflect and take thoughtful action.

   A mutual understanding of each other's attitudes towards time should be helpful in counteracting antagonism. This requires patience from the teacher and an adjustment to a change of pace by the students.

Consumer Situations

1. Most Asians, with the exception of businessmen in large metropolitan areas, have been accustomed to paying cash for all their purchases. Some feel that to do otherwise would mean that the purchaser did not have enough money to buy the product. Because of this custom, many Asian students do not have established credit ratings.
   a. Point out some of the advantages and disadvantages of using credit for making certain large purchases.
   b. Warn the students against keeping or carrying around large amounts of cash.
   c. Plan lesson units on buying items like major appliances and cars on the payment plan.
   d. Plan lesson units on the necessity of careful investigation before signing contracts.

Oral Communication

1. Many Asians have the tendency to be noncommital in their responses even when asked direct questions. This may make them appear evasive in the eyes of the Americans. The Asians' concept of "face" applies not only to their own sense of honor and dignity, but extends to the "face" of others. They will go to great lengths to avoid offending or embarrassing others, and will beat around the bush until they are sure that they can come up with a response that would be received well.

   It would be helpful for the Asian students to learn that Americans in general are quite explicit in their communication and are somewhat nonplused by noncommital responses. Conversely, it would be helpful for Americans to know why the Asians seem so evasive — they just don't want to hurt anyone's feelings.
2. The often-mentioned attitude of respect for others carries over into linguistic features. In answering questions the Asians' concern is not so much for the answer to the question itself but rather for whether or not he can agree with the inquirer. This often results in utter linguistic chaos, particularly with

negative questions and tag-ending questions.
Examples:

a. American: We don't have any bananas, do we?
   Asian: Yes, we have no bananas. (Meaning: Yes, you're right. We have no bananas.)

   or

   No, we have bananas. (Meaning: No, you're wrong. We have bananas.)

b. American: Didn't you bring your book today?
   Asian: Yes, I didn't bring it today. (Meaning: Yes, you're right. I didn't bring it today.)

Superstitions

As in all cultures, superstitions handed down through generations play an important role in forming the attitudes and directing the actions of the Asians. The following examples of superstitions are described to prevent the problems teachers sometimes have because they are unaware of certain taboos.

Numbers

Most cultures have superstitions about numbers, to a greater or lesser degree. The Japanese and Koreans put great significance on numbers.

Number four is called *shi* in Japanese, a word which also means death. So the Japanese studiously avoid any words that may contain the word *shi* in them. There is no room 420 in the new general ward at the Kyoto University Hospital, for example, for in *shi-ni-rei*, as it is read in Japanese, *shi-ni* means death and *rei* means spirit or soul.

In general, the Chinese prefer even numbers to odd numbers. Thus, they often give presents in pairs.

Filipinos and Vietnamese also avoid having their picture taken in a group of three because they believe that to do so would result in one of the trio dying or being involved in a serious accident.

Broken mirrors

The Japanese and Koreans share the Americans' dread of broken mirrors. To these Asians a broken mirror portends a divorce.

Symbolism

Colors

The color red, signifying good fortune, good luck, and prosperity, is the favorite color of the Chinese. White, symbolic of death, of paleness, and of colorlessness, is disliked by the Chinese. On the other hand, the color white is favored by the Koreans, who associate the color with purity, cleanliness, and honesty.

Most Asians do not like black, and Filipino ladies in particular only wear black as an expression of mourning.

Caution: Don't use white paper and ribbon in wrapping festive gifts for Chinese people.

Wearing black dresses, as American women sometimes do, may cause the students to think that you are in mourning.

Appendix 7

Students From Korea

Kisung Lee

Introduction

The purpose of this chapter is to provide teachers and administrators of the State of Hawaii Department of Education with the kinds of information which will help Korean students make the cultural and academic transition to life here as early and as easily as possible. It is intended to promote an awareness of and empathy with Korean cultural values, so that as these students enter the Hawaii educational system, teachers and administrators will be able to facilitate the academic development of the Korean students.

The first part of the chapter is intended to suggest approaches to specific problems, dealing mainly with the relationship between teacher and student.

The second part provides some general information about Korean culture, its values and concepts, the Korean educational system, and the attitudes of the Korean toward education and school. It will assist teachers to understand something of the students' background; and it will help familiarize them with how the Korean value system operates, compared with the American.

The third part deals with the Korean terms of greetings and expressions relevant to the school environment.

The fourth part provides a suggested bibliography on Korea.

Most of the Korean students who have immigrated to Hawaii have only a very limited knowledge of English, despite the fact that English is a required subject at the secondary school level, especially in the age group seven through fourteen (grades 1 to 9). As some teachers have already experienced, during the first year of school they will often feel helpless in trying to communicate. However, it has been recognized that children are linguistically flexible and able to learn effectively and efficiently when they come in contact with a new linguistic environment.

The best way for teachers to accelerate this process is to give students a little more attention than usual by providing opportunities for individualized teaching of terms and expressions which are germane to understanding lessons.

There are three categories of Korean students in Hawaii's public schools: students who can speak and understand some English and read with some accuracy; students who speak and read with difficulty and understand a limited number of utterances in English; and students who are not able to speak, understand, read, or write any English.

The following are suggested approaches for teachers who will be dealing with these Korean students.

Non-verbal communication

Non-verbal communication (gestures, visual teaching, etc.) should be used for students who can't comprehend, speak, read, or write English, especially at the primary level, as well as for other categories of students, as needed.

Verbal communication

Verbal communication should be used for students of all three categories.

However, the degree of usage should depend mainly upon the students' extent of English knowledge. Teachers should try to use clear speech, careful articulation, basic vocabulary, simple sentences, and avoid colloquial expressions or slang terms, but they should not talk too loudly or use series of monosyllables to make students understand. These will only confuse the students!

Written English

Due to the English language teaching methods used in Korean schools, most Korean students who have some knowledge of English will understand written English much better than spoken English. It is suggested that teachers make extensive use of writing, at least in the transitional period of the Korean students' adjustment.

The use of the buddy system

For the immigrant Korean students, having a non-Korean friend or friends who are willing to give them guidance and emotional support can be very important in the transitional period. There are two reasons why it is important that this be encouraged when a newly arrived student enrolls: first, to prevent the student from becoming dependent solely upon other Korean students for companionship, and secondly, to make this initial experience with the English language and American culture a pleasant one.

The bilingual teacher

Although acquiring English must be a first priority in schools, in many cases the role of the bilingual teachers/tutors is much more important than has been realized in facilitating the Korean students' acquisition of English in school.

Suggested Approaches For Teachers in Dealing With Cultural Differences In Classroom Situations

Since Korean students in general are accustomed to having their teachers decide school matters for them, it is reasonable to assume that they may expect their American teachers to do the same. However, here in America, when they are asked to take certain initiative in school matters, they may become confused and frustrated. To help Korean students make a better adjustment from their Korean school system into a completely new American one, it is advised that the new teachers assume an authoritative role to guide the students and to acquaint them with the new school system until they feel more comfortable with the new environment.

This process will require patience with the Korean students. The teachers are also advised to recognize the personality, educational background, age, maturity, social status, and family situation of the individual Korean student as much as possible, as these are very important to him or her.

The teacher's goal in dealing with these students is to insure that the classroom experience is meaningful and worthwhile to every student. First impressions Korean students amass may be very important in their new life in the United States. Likewise, the teachers may feel this to be one of the most valuable and rewarding experiences of their teaching career.

The following are some problems the teachers may encounter in dealing with the Korean students.

Forms of address

Ask the Korean students to address the teacher as Mr., Miss or Mrs. Smith (last name) as in the United States. In Korea, it is customary for teachers to use the given

name of the student. For example, for Kim Chul Soo, Kim is the family name, and Chul Soo is the given name. A Korean name in most cases, consists of three Chinese characters or syllables except for a few which are two or four syllables. Students need to learn that the English way of writing names is given name first and family name last, which is the reverse of their own.

Shyness in classroom

Teachers should encourage the Korean students to express their ideas in class and to ask questions without feeling disrespectful to the teachers, or as if they are the laughing stock of the class. Teachers should not try to press students to speak in class until they develop more self-confidence in English.

Coeducation

Due to the fact that the sexes are separated in Korea, teachers should be aware that it is extremely awkward for Korean students to mix with the members of the opposite sex.

Words of expressions and greetings

Teachers should teach the basic expressions or words used in daily classroom situations. For example, "Good morning", "Hello", "Hi", "Thank you", "I beg your pardon", "I am sorry", and "Goodbye". It may also be a good idea for teachers to learn some of these terms in Korean and use them with the Korean students sometimes.

Assignments

When giving an assignment, be specific about the time limit, the length of the assignment, its format, etc. And make sure the student understands that the assignment should be handed in without delay.

School facilities

Teachers should provide guidance in finding and making use of school facilities such as the library, cafeteria, language lab, swimming pool, playground, lockers, gymnasium, etc.

Change of classroom

In Korea, only the teachers change rooms for different subjects, while students remain in the same classroom. For this reason, the teachers must instruct the Korean students to move to the next classroom when the period ends.

Safety instruction

Teachers ought to provide instruction regarding signs, symbols for exit, fire, danger, no trespassing, and poison.

Counseling

Academic: the required and elective subjects of the Hawaii secondary school level, other tutorial programs, and the extracurricular activities provided at the school must be explained.

Emotional: try to encourage the Korean students to seek help from the counselor whenever emotional problems arise. Likewise, teachers should also consult the school psychologist if signs of need show on the part of the Korean students.

Grading system

Teachers must explain how the American grading system works for different

subjects and for different assignments, etc. Explain the meaning and values of letter and numerical grades.

Background Information About Some Cultural Differences and the Korean Educational System

Forms of Address

As in most of the Asian countries, the Korean students' attitude toward teachers is one of great respect. This attitude has probably been influenced by Confucianism. In Korea, the term, *sunsaeng* (teacher), used by students at all levels to address teachers of both sexes, has been in use for many centuries. The common form of address to teachers is as follows:

Kim *Sunsaeng* Nim

Nim is a suffix of honorifics used after an honorific *sunsaeng* when addressing someone superior to oneself in family or social rank. The family name Kim is only used to identify a specific teacher or a person whom one addresses. It is customary to use the family name first, an honorific second, and an honorific suffix last.

Greetings

Greetings between adult Koreans are usually either a handshake or a low bow. However, greetings between the teacher and student are a smile and the exchange of a low bow. On a more formal level, the Korean greeting word would be as follows, *Kim Sunsaeng Nim annyung hasimnikka?* (Have you slept peacefully? or How are you?). It is considered impolite for a student to use the teacher's family name; the latter is rarely used in Korea. Between the classmates, only the word *annyung* is used. *Annyung hasimnikka* is an equivalent word for "Good morning". There are no equivalent words for "good afternoon", "good day", and "good evening" in Korean.

Education

Throughout history, Koreans have had an avid thirst for education, probably motivated by the Confucian governmental system, where scholarly achievement in competitive examinations determined appointment and advancement in civil service jobs.

Today, with a modern democratic government and freedom of opportunity, Korean education has turned away from exclusive concern with pure scholarship to emphasize the technology, practicality, and productive skills needed for national development.

Korea has a school system dividing education into six years of elementary school, three years of middle school, three years of high school, and four year colleges or universities.

The major goals of the Korean educational policy are to develop a new understanding of human relations through education in public ethics, to encourage scientific and technical education, to provide for balanced educational development, and to improve the educational environment and physical fitness of youth.

Levels of education

Primary school education in Korea is compulsory. All citizens are entitled to free primary education under the Constitution of Korea. It is the duty and right of the parents to see that their children receive education at facilities provided by the state. The city education districts are obliged by law to make available and manage educational facilities to accommodate all children of school age within their jurisdiction.

The objective of elementary education in Korea is obviously to provide every

citizen with the basic primary education essential for adult life. Two leading programs of the government are free distribution of textbooks and free meal service to primary school children.

Secondary education in Korea consists of three years of middle school followed by three years of high school. A majority of the secondary schools are liberal arts institutes, but there are many vocational or technical schools at the high school level also.

The government abolished the entrance examination to middle school in 1969 in an effort gradually to extend the term of compulsory education, and to allow graduates of primary schools to attend middle school without reference to the examination results. In lieu of the entrance examination, the government instituted a school district system under which a middle school should admit only the graduates of primary schools in its own district through lottery.

With this as a starter, the government carried out similar reforms for high school and college entrance examination systems during 1973. The new system calls for replacing the highly competitive examination with a government-supervised elimination examination and physical test. High school applicants are to choose their schools within the school district where they reside.

High school is to give advanced liberal arts and technical education on the basis of what was achieved in middle school. Vocational high schools include commercial, technical, navigation, and art high schools.

Curriculum

The primary and secondary education in Korea is directly under the jurisdiction of the Ministry of Education. The curricula of primary and secondary schools in terms of subjects, textbooks, and required units are all planned by the government.

The elementary school curriculum includes Korean language, social studies, Korean history, arithmetic, natural science, music, fine arts, hygiene, and physical education.

The middle school curriculum covers Korean language, mathematics, natural science, social life, English, anti-communism, ethics, special activities, and physical education.

The high school curriculum generally covers Korean language, Korean history, world history, mathematics, one or two foreign languages (usually English) out of the four languages (French, German, English, Chinese), music and arts, ethics and morality, geography, biology, physical education, social studies, and also general management.

The academic high schools offer required courses, selectives and extracurricular activities. The curriculum for vocational high schools is divided into two general and professional courses which in turn consist of required and selective courses.

Teachers

Most of the primary teachers in Korea are trained at Teachers Colleges (two year) administered by the government throughout the country. The teachers in the secondary schools receive their training from the four year college of education of the universities in Korea.

The curricula of the teachers' training schools include principles of pedagogy, history of education, educational psychology, educational methods and apprentice teaching, in addition to required and elective subjects taught at colleges.

Licenses for teachers are granted by the government (Ministry of Education) after qualifying examinations. At present, much of the authority to issue licenses has been transferred to local educational authorities.

There are three categories of teachers in Korea. They are the first class regular teachers, second class regular teachers, and associate teachers.

School Environment

In Korea the teacher usually sits or stands at an elevated desk at the front of the classroom. Students' desks and chairs for two are placed in straight rows facing the teacher's desk.

The seating arrangement is usually made according to the heights of the students. The front rows are occupied by shorter students and sometimes by short-sighted students. Each student has a specific seat which is indicated on a seating arrangement.

There is a ten minute break between each period, and during this time the students are allowed to go out wherever they wish. The number of students in a classroom varies from 50 to 70, depending on the schools. Each period consists of fifty minutes.

Schools are in session Monday through Friday from 8:30 a.m. to 5:30 p.m., and from 8:30 a.m. to 1:30 p.m. on Saturday. On the average, the students study from six to nine hours daily, Monday through Friday and four to five hours on Saturday.

The academic year starts in the first week of March and ends toward the last of February. Students are expected to take tests at the end of each semester for all the subjects they had during the school year. Moving up to the next grade level or remaining at the same grade level the following academic year depends upon the grades they received in the two end of semester examinations.

Grading is done by numbers, going from zero to one hundred. The score of sixty-one and above is considered passing and that of sixty and below is failing. The students in a class are ranked according to the total grades they obtain.

Grading by the letters A, B, C, D, and F are not familiar to the Korean students, and their new teachers must explain in comparison to the number system. However, the semester grading is by using a five-degree rating scale as follows:

U.S.	*Korean*	
A	*Su* (excellent)	91-100
B	*Wu* (very good)	81-90
C	*Mi* (good)	71-80
D	*Yang* (fair)	61-70
F	*Ka* (poor)	60-0

In Korea, note-taking by the students in classes occupies a great deal of time. Oral exercises are mostly used by the teachers who ask questions by calling on students to answer or by permitting volunteers to do so. After the note-taking, the students are asked to raise questions regarding the subject.

As mentioned before, the Korean students are not used to non-authoritarian teachers. All class activities are decided by the teacher, and they have the final authority in classroom situations. It is, therefore, advised that the new teachers try to help the Korean students become gradually more responsible for their own studies.

Shyness

The shyness and modesty of Koreans could easily be interpreted by Americans as passive and impolite. Korean students have been brought up to respect and accept the opinions of their elders, and not to disagree publicly. Shyness in Koreans can be culturally described as a reserved attitude toward strangers.

The Korean students are not actually shy in their class. Due to Korean custom, they are afraid to lose face if they make mistakes, and also they do not want to be

labeled as being impolite or showoffs, even if they feel they have the answer. These cultural characteristics have to be understood by the teachers in order to help the Korean students properly in classroom situations.

The Korean language *(Hangul)*

Korean, as spoken throughout the country, is linguistically the Tungustic branch of the Ural-Altaic family which traces its origin to central Asia. Korean grammar is entirely different from the Chinese. Korean language has simple forms to express the different tenses and modes such as indicative, conditional, imperative, and infinitive, etc. Korean is strictly phonetic in writing, and this phonetic alphabet is called *Hangul*.

The grammatical structure of Korean language is regular and simple. Words consist of stems and endings. While a single stem may occur in many forms, it remains almost constant in all of them. There are also many suffixes and the formation of compounds by connecting stems is very extensive.

In the Korean language, there are no articles. There is no change in the ending of nouns for singular or plural. The Korean adjectives are conjugated like verbs.

The two characteristic features of the Korean language are the wide use of honorifics and the large number of vocabulary items.

The main dialects of Korean are northern and southern Korean. Korean spoken in Seoul is regarded as the standard spoken language. The Korean alphabet consists of ten primary vowels, as well as secondary and derived vowels, and fourteen consonants. Currently, twenty-four letters are in use.

Korean holidays

There are fourteen legal holidays in Korea. They are as follows:

January 1 — New Year's Day
March 1 — Independence Day
8th day of the 4th month by the lunar calendar — Buddha's Birthday
May 5 — Children's Day
May 16 — Anniversary of the May 16 Revolution of 1961
June 6 — Memorial Day
July 17 — Constitution Day
August 15 — Liberation Day
15th day of the 8th month by the lunar calendar — Moon Festival Day
October 1 — Armed Forces Day
October 3 — National Foundation Day
October 3 — Hangul (Korean Alphabet) Day
October 24 — U.N. Day
December 25 — Christmas Day

Korean Terms of Greetings and Expressions Relevant to the School Environment

Annyung hasimnikka.
Good morning.

Ettekhe chinasimnikka?
How have you been?

Ne jal issumnida.
I am fine, thank you.

Annyunghi kesipsio.
Goodbye. (Please stay well)

Annyunghi kasipsio.
Goodbye. (Please go well)

Komapsumnita.
Thank you.

Chenmane malssumimnita.
You are welcome. Certainly.

Sillehamnita.
Excuse me.

Mianhamnita.
I am sorry. (Excuse me)

Antwaessimnita.
I am sorry. (That's too bad

Aniyo; kwaenchansumnita.
Not at all; that's all right.

Etie kasimnikka?
Where are you going?

Chipe kamnita.
I am going home.

Hakkyoe kamnita.
I am going to school.

Kachi kato josumnikka?
May I go with you?

Ne jossumnita kachi kapsita.
Certainly, come on.

Iketi muesimnika?
What is this?

chip — home
kamnita — go
hakkyo — school
chaek — book
yunphil — pencil
kiket — it
iket — this
mun — door
jeket — that
chang — window
bunphil — chalk
salam — person
haksaeng — student
sunsaeng — teacher
jiuke — eraser
cheksang — desk
ija — chair
chilpan — blackboard
kyosil — classroom
kukmin hakkyo — elementary school

chung hakkyo — intermediate school
kodung hakkyo — high school
kyojang sunsaeng — principal
kyokam sunsaeng — vice principal
kongbu — study

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Appendix 8

Asian-American Profile

Francis Nakano

Introduction

The purpose of this study is to provide information regarding the Asian American students in Los Angeles City, the problems that confront them during their daily lives and the implications for the future. In trying to attain this objective, it is necessary that those issues that pertain to the Asian-American student and the role that the student plays as he or she goes through the Los Angeles Unified School District be spelled out and discussed in some detail. The cause and effect relationship and the cultural reasons why students act the way they do will be described.

First, it should be established that there are many Asian-American groups in the city of Los Angeles; each group has its own special Asian-American experience. However, it has just been recently that the Asian-American has received any attention as an ethnic minority. When Asian-Americans are referred to in this study the group will consist of the Chinese, Filipinos, Koreans, Japanese and Samoans. It is recognized that there are many other Asian-American groups and that they should also have recognition but due to the smallness of their numbers and time limitations data regarding them will not be included.

Many thanks should be given to all of the individuals who contributed information, resource material and names of key people who are involved with the crucial issues of Asian-American students. These are all people who are knowledgeable about the issues and therefore have tremendous insight into the problems. The written materials that these individuals have shared has been of unlimited value and I hope that it will be put to extensive use for the students, schools, district personnel, community and all of those involved with Asian-American students.

A Demographic Study of Asian-American Students, in the Los Angeles Unified School District (For the Office of Urban Affairs, August, 1973)

At this point in time, there are 29,000 Asian-American Students that attend schools in the Los Angeles Unified School District. The Asian-American population is concentrated in several parts of the city. The highest concentration of Asian-American students is in the city of Gardena which constitutes a large portion of Area A. The other highly populated sectors are in Area E and F, with East Los Angeles and West Los Angeles very close in terms of student population.

Asian-American, like several other ethnic minority groups, face similar problems brought about by institutional racism that throughout the years has yet to cease. Schools must recognize that there are many strong feelings that Asian-Americans share with those of other ethnic minorities. Often the Asian-American is ignored in the discussion of racism, in the discussion of representation on boards, commissions, jobs and in the discussion of America as a whole. The lack of Asian-American personnel in established institutions is becoming of increasing concern.

Asian-Americans are maintaining that American textbooks which are used in

elementary schools, secondary schools and colleges must more clearly and honestly respect the diverse racial and ethnic heritage of this country. They are urging that there be an accurate minority representation in history, literature, music, art and all curricula. The history of the Chinese in America is rarely mentioned, although it has played a significant part in the history of the building of America. The history of the Japanese concentration camps is an ugly blot in the history of the American democracy, and it is never mentioned in the textbooks. When Asian-American students have to explore on their own to find out facts about themselves that should be in the school textbooks, this has the implication that American education has some inequities in its curriculum. The rich classical and folk literature and arts of the Asian and Pacific people are rarely studied as part of World Literature.

People must begin to realize that Asian-American history and culture came to America from the countries of the eastern hemisphere and that there is an Asian history and culture which has played an important part in the lives of Asian-Americans and which they have brought with them to America.

Bilingual bicultural education must become a reality for Asian-American students. This area is of particular concern and importance to the Asian-American communities. There is a need for international cultural awareness programs or courses in the curriculum. Many students among the Asian-American youth are seeking to find some identity with their own culture and history. Their daily lives are embedded in a pluralistic society. Here is an area in which schools can play an important role in giving the students some direction and guidance. There are those who see a need for an Asian-American cultural center; this could be a central agency that would coordinate the needs of the Asian-American students.

California contains over 50% of the total Asian-American population for school age children in the United States. Due to the lifting of the Immigration Act of 1965, there has been a surge of immigrants from Asian countries to the United States and particularly to Los Angeles, California. The rate of immigration is 15,000 to 25,000 people a year for each of the ethnic groups. Within the past few years, the Los Angeles city schools has had an increasing enrollment of Chinese, Korean, Filipino and Samoan students. Those students and their families have settled within the boundaries of Area A, E and F.

These people have brought with them many high hopes of becoming successful and respected citizens of this country. But just the opposite is occurring; the frustrations in learning to speak the language, social problems, economics, limited job opportunities, dealing with bureaucratic institutions and high visibility are but a few of the problems that these new arrivals have to face daily. There is need to develop a program for the immigrants so they can assimilate into the main stream of American society and yet still keep and maintain their own dignity and culture. This is an opportunity to use the Asian Social Service agencies that are specifically available for these problems. The schools could be used for the central meeting place for the people in these communities.

The radio and television media which lease the public air waves must begin to better serve their entire listening and viewing audience. Asian-Americans feel that television has been one of the foremost perpetuators of the Asian stereotypes. Rarely are Asian actors and actresses cast in any television roles, but those who are used are most often cast as crooks, laundrymen, sly spies, or exotic peoples. Never are they portrayed as the family next door. The television news media has just recently in the last few years, hired Asian-Americans to be involved in disseminating the news.

The incident that occurred during the Watergate investigation hearings when Senator Daniel Inouye was called a "Jap" is indicative of the racism that still exists in this country. The kind of negative reenforcement occurs every time the television

networks show war movies about World War II, the Korean War and the Vietnam experience. There is now a movement by the Asian youth to bring this kind of racism to the attention of the public. The movie industry is also guilty of perpetuating stereotypes of Asian Americans. The movie industry exploits the culture and morals of the Asian people and at the same time uses non-Asians to play their roles. This is considered most unwise on their part, yet they have done very little to open the doors for talented Asian actors and actresses.

The concept of educational exchanges of students, faculty and administration of different racial, ethnic and cultural backgrounds could be endorsed and initiated as one technique for improvement. The Asian-Americans feel that few people are aware of their Asian communities, and that both the members and non-members of the community suffer by it. In order for district personnel to understand and appreciate the Asian-American student, the expertise of community people could be used for staff development and inservice training.

Many people know about Chinatown and Little Tokyo for example, but are they aware that there is a Samoan community in the city of Carson, a Filipino community in Wilmington and another in the Temple and Alvarado area? There is a Korean community in the Vermont and Olympic Boulevard area that has sprung up in the last few years. The Chinese communities are located primarily in the Silver Lake area, Chinatown and in the area of Highland Park. The Japanese communities are in the city of Gardena, Crenshaw and Santa Barbara area, West Los Angeles and in East Los Angeles. There is a movement now for the Chinese and Japanese who have obtained the middle class economic status to move into areas such as Monterey Park, Torrance, Orange County, and the far end of the San Fernando Valley.

There are many people who still stereotype the Asian-American student. The students are expected to have the qualities of high academic achievement, good manners, respect for elders, listening and talking back, etc. But these same people are not aware of the social ills, juvenile delinquency, poverty, and general frustration which exist in these communities.

The root of the problem can be attributed to several sources. The first is the general homelife of the Asian-American student. The student is caught in between the standards and high expectations of the parents and the assimilation and acculturation process of just going to school. There is a general lack of communication between the Asian-American student and the parents. Many parents shower the student with materialistic ideals and not enough in-depth close communication.

There is also a new trend of many marriages breaking up and the students are caught in the middle again. The stability of the Asian-American family is now a thing of the past. The second fact that contributes to the problem is the built-in "expectation factor" that society has nurtured over the years. Asian-American students are almost routinely tracked into academic classes and automatically are labeled college bound. The individual differences within the group are not considered often enough or even dealt with; therefore, many pressures are built up inside the Asian-American student. The third factor is the lack of involvement by Asian-American parents. There are many reasons for this, but a few of them should be highlighted. The language factor still is a large problem and must be worked on immediately. The old Asian-American school of thought of letting the school educate the child with the home not intervening, is still being practiced. Therefore, parents don't get involved in the life of the school. There is a lack of participation in PTA's, advisory councils, volunteer work, general meetings, etc. Parents must be made aware of the fact that they play an important role in the education of their children, just as the school has its role to play. School staff must make every effort to get Asian-American parents involved, since when they are not asked to

help, they fear that any attempt to participate might be regarded as intrusion. The fourth factor would pertain to the "pride and shame" syndrome. The Asian-American families do not like to have their children get involved in any trouble at all. If the child does get into trouble, the parent will reprimand the child very severely. However, younger parents of today's youth do not hold very closely to this old cultural virtue.

Many of these problems can be summarized into a capsule and be directly related to a child vs. parent relationship. In the families that have a stable structure and a very close knit communication network, the problems are very minimal. This would seem to imply that there is a need for a family life counseling program to be started in many communities. Referring back to the "pride and shame syndrome" again, the family life counseling program for Asian-American parents would most likely be a very difficult plan to start. The desirable place to start, then, would be with individual families, and increasing the number of participants gradually. If this is where the cause of the problem is, attention should be given to the cause and not to the symptoms. The school administrators and outside Asian social service agencies could cooperate in a joint effort to try and resolve many of these problems.

Many of the comments that have been made in the study are from individuals and individuals representing groups in the community. These statements relate conditions that Asian-American students have to live with daily. To support these statements this report will contain articles that Asian-Americans have written and published. It is hoped that these articles will help to open the eyes of many people who never realized that Asian-American students had any problems or constraints on growing up in an urban metropolitan school district.

Educational Patterns of the Asian-American

The motivation to stay in school is still maintained in the Asian-American home, but the students in the senior high schools and colleges are questioning the relevancy of the curriculum of these schools. Many students still see their parents with a college education working in blue collar jobs. This kind of situation implies job discrimination against their parents and friends. It is apparent that far too many employers are still ignoring the Asian-American by the "they are very qualified but not competent to fill the role" stereotype.

At this point in time, there has been very little legal action taken against employers for their discriminatory hiring practices but a growing trend is to confront these situations and take the cases to court. Several situations consisting of job discrimination accusations have been taken to the courts and the cases have been won without any problems. There is also, incidentally, a trend of more Asian-Americans entering the field of law.

The largest barrier or handicap has been the acquisition and handling of the English language for the new immigrants. In addition, the high cost of living, social pressures, and housing problems are preventing many individuals from making much progress. There are racial tensions that exist in the schools that adversely affect Asian-American students. The social pressures within the local environment cause the Asian-American young to struggle very hard to gain any recognition. When one is the minority ethnic group within the school, it is easy to feel powerless to make any changes for the better. Therefore, the Asian-American student follows the straight line and attempts to keep out of trouble; he also listens but doesn't speak out on critical issues.

The phenomena of the "native" born Asian student and the "foreign" born Asian student have been in existence for years. The differences in the nature of each group seem to create a feeling of mutual animosity. Accompanying this problem is the situation of the survival against the black, brown and white dominance depending which

school the Asian-American student is attending. Due to being subjected to this kind of treatment, the Asian-American student has taken one of several alternatives. The student absorbs all of the abuse and punishment and starts to carry prejudices inside of him or her. This alternative has been used by many students because of the fear of being outnumbered. Another alternative that students are turning to is the formation of the "gangs" for a defense mechanism against the aggressor.

The "success syndrome" of Asian-American students is becoming a myth. There are many students who are now a part of the "barely pass" pattern. These students are doing the bare minimum amount of work because of other interesting things to occupy their time. Today there are more Asian-American students who are speaking out and participating in the classroom environment. There is also a high interest in community involvement and efforts to change society for relevant answers to questionable issues. This kind of participation is destroying the image of the stereotype quiet Asian-American student.

There is a tremendous need for Asian-American bilingual teachers and Asian-American counselors that can relate to the needs of the students. There are over 29,000 Asian-American students in Los Angeles city schools and of these 2,000 do not speak or are limited in the English language. It is unfortunate that many of these students are not able to identify with an Asian-American teacher of their own ethnic background. Articulation between the schools and social service agencies could be accelerated to meet the needs of these students.

The schools must be made aware of the Asian social services that are available in the community. Since the schools are part of the community, the school should use the resources that are available to them. Schools are no longer able to operate as a separate entity within any community.

Peer relationships towards the non-Asian-American ethnic groups seem to be dependent upon the assimilation and acculturation of each Asian-American group. Japanese seem to have assimilated most completely into the maintream of the dominant society. Reasons would probably include the higher population density and their posture of being a non-threatening group. Their general life style has become much more Americanized.

The Asian-American students that have a language problem are usually the students who are left out of the school activities. These would consist of the newly arrived immigrants from China, Hong Kong, Korea, Japan, Philippines, and Samoa. Ways must be found to assure the young students that they can acquire the ability to deal with the American way of life. This is especially true since many of the Los Angeles city schools are becoming "melting pots" of many ethnic groups from all over the world.

The general attitude of the Asian-American student towards education is still very positive. This attitude permeates from the parents down to the youngest in the family. There is a feeling of family shame by members of the family who do not succeed in some endeavor of their choosing. Many times, though, this is a detriment to the student because of too much misguidance from parents who want to fulfill their own ego and pride.

There is now a segment of the Asian community that is articulating that there needs to be a re-examination of the American education system in terms of the needs of Asian-American students. Even though the field of education still has the high respect of the Asian-American students, the idea of going to school has started to lose some of its credibility.

The daily school schedule has sometimes failed to meet the challenge and this has led to other fields of interest such as drugs, dropouts, juvenile delinquency and poor attitudes on the part of the Asian-American student. Recommendations emerging from

this study for improving the education opportunities and attitudes for Asian-American students are:

1. The opportunity for Asian-American educators to advance beyond the level of the teacher. Qualified competent professional educators that are capable of fulfilling administrative positions must be searched out.
2. A revised curriculum to meet the needs of the Asian-American student. It is quite obvious that the history and culture for Asian-Americans has been derived from across the Pacific Ocean and not from the eastern seaboard. Due to the pluralistic life style of Asian-Americans the schools should be totally aware of these many cultures.
3. A staff development inservice training program to alter the behavior of teaching personnel towards Asian-American students and which recognizes that there are individual differences within all the Asian ethnic groups.
4. A revised counseling program to fit the needs of the Asian-American students. Too many students seem to be tracked into the technical fields, rather than being given to the areas such as fine arts, liberal arts, etc.
5. There is a need for Asian-American consultants in Area A, D, E, F, and G. The consultants or instructional advisors could be used to help the needs of each school with specific problems. They should be the liaison between the community and the schools.
6. Addition to the professional library is in need of many more books regarding the past and present situations of Asian-Americans. There are many books that are now on the market for sale that would have a high reading audience.
7. Establishment of an audio-visual library on the Asian-American and the contributions made to the history of the United States. There is a total lack of any Asian-American students appearing in the current films that are shown in the classroom today.
8. Inclusion of more Asian-Americans on interviewing committees for promotional examinations. It is also suggested that Asian-Americans participate on all levels of administrative committees.
9. Addition of a certified Asian-American on the staff of the Personnel Selection Department.
10. More need of certified Asian-Americans on the staff at Bimini Place, the central office of Title I, even though many Asian-American teachers are teaching in Title I schools.
11. Asian-Americans on the staff of the Area Superintendents in every area in the city despite the lack of concentrated Asian-American students.
12. Business Division should equalize the Asian-American certified staff.
13. Encouragement of hiring of Asian-American educational aides in the schools where they could play an important role in the education of students.

Appendix 9

Learning Styles of Chinese Children

H. T. Wu, Ph.D.

The preparation of this paper arises from the need of giving some basic information to teachers in the United States who have Chinese children in their classes, especially the newer immigrants. Such provision is deemed necessary because of the following assumptions:

(1) The style of learning, like the style of food preparation, affects the intake; employment of unmatched styles would reduce learning effectiveness.
(2) Chinese children in general have a different learning style from that of the children of the majority group, i.e., the Anglos.
(3) Therefore teachers should know Chinese children's particular styles in order to promote effective learning.

Assumption (1) above has firm support (Ramirez III and Castaneda 1974:55; Papalia, 1976:17). The second assumption has yet little research underpinning. Therefore the aim here is to give a few suggestions for research into the learning styles of Chinese children. Before results of such are available, teachers who are unfamiliar with them could use these suggestions as a framework for observation and possible action.

Perhaps some teachers are already aware of various frameworks for analyzing and describing learning styles. (*op.cit.*; De Avila and Duncan (1978); Hsi and Lim (1977)), such as the Field Dependence/Field Independence continuum. Such frameworks appear to be neat and easy to use, but run the risk of over-simplification.

For example, judging from the characteristics of the social environment in Chinese communities, one may speculate that their children would be field dependent. However, "there is no evidence that the Asian-Americans are more field dependent than the Anglo-Americans. In fact, Chinese-Americans and Japanese-Americans were shown to be about equal to or to surpass the Anglos on mathematics and reasoning abilities (Lesser *et al.*, 1965), these latter two abilities being usually associated with the field independent cognitive style." (Hsi and Lim, 1977:8).

Sometimes instruments based on such frameworks are not always culturally appropriate. " . . . it cannot be assumed that Western instruments of proven psychometric adequacy carry their desirable psychometric properties with them when transported to new cultural settings." (Witkin and Berry, 1975, p. 19. Quoted by De Avila and Duncan, 1978).

In light of this, the presenter suggests that in studying the learning styles of Chinese children, a different framework should be used. Such a framework should be based on direct observation by the practitioner in the field, and one example is the Student Behaviors Inventory (Papalia, 1976) which is reproduced in Appendix I. It will be observed that instead of depending on the kind of test used in experimental situations such as the CEFT (Children's Embedded Figure Test), the designer depends on 41 items subsumed under 7 headings such as cognitive styles and sensory modes. However, he does not attempt coherence by providing a theoretical framework, which is necessary for deeper understanding of children of a particular ethnic group. For example, a non-Chinese teacher would have a more coherent understanding of some Chinese children's inclination towards quick "black-or-white" answers to questions, if she knows the

independent and intermediate variables concerned. That is to say, the preference for such answers is based on a previous authoritarian atmosphere in the classroom. This in turn is due to certain values and roles in Chinese society. Other characteristics listed in the inventory could be similarly explained. It is the aim of this paper to suggest a direction for research and observation by hypothesizing the relationship between certain independent and dependent variables.

One such independent variable is suggested by Ramirez and Castaneda (*op.cit.* p. 34) as cultural values. These influence communication style, human-relational style, incentive-motivational style and cognition. However, since cultural values are closely related to social structure, which may be regarded as its determinant in many cases, it would be rational to start with an understanding of social structure.

However, a word of caution must be made at this point. Is it possible to generalize on the Chinese social structure which could change in time and place? For example, is it right to trace modern Chinese-American society to descriptions of the Chinese handed down generations ago in China? The answer is "yes" for the following reasons:

(a) The term "Chinese American" itself has many facets.

(b) Many of these facets have been cut with the tools of traditional culture, whether they (the facets) are conscious of it or not. For example, the family is still a basic building block of Chinese society here, in spite of the atomistic tendency of the mainstream society.

(c) Therefore the core culture of such a society is still largely congruent with that described in Chinese writings over a span of many centuries. To show the core's power for survival, one may point to the continued existence of some basic features even after the gigantic upheavals in 1949 and 1965-69 (Simon Leys, 1974).

In America, of course there is no gigantic upheaval, but it is argued that the core of Chinese culture continues to exist in spite of the principle of the "Melting Pot" and the inducement of economic success in the mainstream society. (Hsu, 1971:19).

A glance at the Chinese press in San Francisco would show the tenacity of traditional culture in spite of the efforts of some Chinese Americans to trace the source of their culture to the 19th century gold miners and railroad builders only. Such advocates have forgotten that the achievements of their heroes were due to certain racial characteristics embedded in their culture derived by their family and clan from the teachings of past sages.

Having argued for the generalizability of Chinese culture (which includes social structure and values), the presenter now faces the choice of two approaches of constructing his framework for research and observation. He can describe the culture, structure, and values and then hypothesize about their relationships with dependent variables in the form of styles of learning. Or he can reverse the direction by starting with the learning styles and trace their relationship to the sources or independent variables. For the sake of limiting the discussion to actual phenomena in the classroom, it is better to start with the learning styles. To start with culture, structure, and values would run a great risk of covering much irrelevant ground.

By learning style is meant the particular way a Chinese child would organize the thousands of stimuli into meaningful patterns. This process of organization involves using the old to acquire the new and building the new upon the old. Thus an immigrant child who would try to organize the stimuli emanating from life in, say, San Francisco would explore, select, transmit, retain, and apply what he sees, hears, tastes, smells, and touches every day. At first, the methods and channels used would be those used before arriving in this country. Later on, he will discover that his previous methods would not cope with the situation adequately; but teachers have to understand him before his

development reaches this point, and not try to eradicate his old styles at one stroke. The following sections are suggestions for their reference and possibly research.

Exploration

A Chinese child's manner of exploration has three aspects, namely, the source, material, and approach. His *source* is often limited to an authority — a teacher or a book. The *material* is often more abstract than that of another child of the same age in another culture. A glance at many Chinese extra-intra-and/intra-curricular books would tend to confirm this (Wang, N.D.). Furthermore, his *approach* in the exploration is often based on a preference for structure and system. Thus, a teacher who gives a structured lesson would be preferred to one who lets the student whims decide on a lesson's progress. Such structuralization is evident in the lesson plans of teachers in Hong Kong (Chang, 1960). It is also found in instructions of the Chinese Ministry of Education (Sheng, 1934). If children are used to structured lessons, they would feel insecure in their exploration when their American teachers appear to be moving about in a family room full of demanding children doing their own thing. They may over-react by becoming the most unruly children in class.

The above description of their style of exploration may be traced to the style adopted in their previous schools in the old country. These schools have been influenced by traditional Chinese styles handed down the centuries. They were derived from the former social structure in which a largely static society adopted a hierarchical structure in which stability depended not on pragmatic truth but on principles already established in former ages. Both teacher and the taught were not expected to discover new truths. In civil service examinations, essays must not be written to show originality. To go against Confucius and the Classics would be like attacking the First Amendment in America now.

These essays, an important aspect of the highly structured society, were abstract and systematic. Form was almost everything, and the nearest Western equivalent would be found in classical music — the sonata. Thus the presenter, going to school in the wake of the pre-Republican society, was taught to write an essay at the age of 9 to 12 by dividing it into four parts — The Beginning, The Development, The Turning Point, and The Conclusion (Chi, Cheng, Chuan, Shou). Its abstractness could be seen in an essay topic that he had to discuss: "Excellence wins and inferiority loses." The abstractness and formality that his predecessors had to contend with were even more serious.

In such a society, the role of the individual was to work within set limits of the family and clan for their glory largely by accumulative knowledge from developing literary prowess. The values developed were mainly conformity, obedience, and passivity (Lu-Tsai, 1978).

Transmission

In the above section, the term "transmission" is used in connection with transmission of established truths by teachers and books. Here, the term refers to the manner of transmission of external material into a Chinese child's mind. First, a Chinese child generally is more likely to transmit visual material owing to the nature of Chinese writing. English writing is a code of sounds, but Chinese writing depends on a code of visual labels of ideas. When one sees the character , it does not give a sound, but the concept of "speech." When one sees the word "speech" in English, one gets the sound first and then the concept of "speech." The user of the Chinese code is more used to giving priority to the visual channel of transmission, and would not feel very much at home in a learning environment in which only listening and speaking are emphasized as in initial stages of ESL (English as a Second Language). He would be

happier if more is done at the same time in reading and writing. (Researchers would love to test this statement).

This learning style (the preference for the visual) may be traced to the ancient attempt to unite Chinese society through a common written language over a wide geographic area in spite of the existence of many dialects. An individual's role in such a society was to learn the written code so as to be a member of Chinese society. The values generated from the unity in writing was respect for writing, to the extent that pieces of paper with writing on it would not be discarded. *Ching-hsi tzu chih, kung-teh wu liang* (To respectfully save writing and paper would accumulate unlimited merit) is a common saying. This attitude is closely related to the respect for books as authority. A school room that depends excessively on the spoken word, scissor, paste, and crayon may give a sense of insecurity to the new Chinese students who were brought up in the above-described tradition. Their parents may feel the same, too.

Another aspect of the Chinese child's transmission is his habit of repetition for the sake of thoroughness. This is in contrast to the observation that thoroughness does not seem to be a mark of many classrooms in this country. In order to achieve thoroughness, Chinese schools abroad emphasize repetition (Chen, 1936:428; Liu, 1970:41) ten to twenty times each, and a model essay is read aloud many times until it is learned by heart. This is the result of a tradition handed down from the imperial civil service examination days, when thoroughness was highly valued for competition in a pyramidal social structure. Even after the examination's abolition, competition continues to exist owing to the popular demand for education up to the highest possible level and to the limited facilities and opportunities in such places as Hong Kong and Taiwan.

A third aspect of transmission is the Chinese child's familiarity with working on an individual basis. This is related to competition, and is the usual approach in Chinese schools abroad. When he comes to America, the group approach could confuse him. His teacher should be on the lookout for opportunities to give him more individual tasks, at least during a transitional period.

A Chinese child's learning style is also concerned with the process of retention of what he has obtained and transmitted. His favorite method of retention is memorization. In fact this is the chief characteristic of traditional Chinese education according to one education historian (Monroe, 1906). This is true of students even on college level. Their approach is to master a book by memorizing the chief points and the outline rather than analyzing its process of reasoning and weighing its worth by comparison.

Thus, a Chinese young person could be slightly thrown off balance on entering an American school for the first time, for the de-emphasis of memory work may exert an effect that is similar to that of having a non-swimmer's life-belt snatched away.

This learning style can be traced to a society to which truth had been established and was to be handed down an hierarchical structure. The individual's role was to become a repository rather than a factory of knowledge production. The value that was generated was retention by internalization.

The final aspect of Chinese learning style is imitation and analogy. Imitation rather than originality has been emphasized in Chinese art and literature for centuries. In a conservative and hierarchical society, people could advance only by acknowledging and deferring to past models. Innovation would imply disrespect to orthodoxy. That is why many literary arguments were supported by classical sayings. This imitative approach was, and still is, most noticeable in learning to write Chinese characters. (Chen, 1936:429)

One form of imitation is analogy. This means that within a structure of a given

statement, the student would have to write a parallel statement (Monroe, 1906:40 and Chen, 1936:429-430). This art is the building block of the ultimate art of writing the formal essays to pass the imperial civil service examinations. Because of its great political, social, and economic importance, it has permeated the thinking of the educated Chinese and has become a mode of reasoning — analogy. The presenter himself finds that without trying, he often employs this mode of thinking. Research, therefore, should be conducted into the existence and use of this mode of thinking. Of course, this is not unique to the Chinese, for it is the basis of some intelligence tests, e.g., Raven's Matrices. However, research should be conducted to find out if the mode is a prominent one and whether its prominence will be lowered later after a few years in American schools. In the meantime, teachers should look out for this by using their own observation.

This mode of thinking has been traced to the old examinations in the old society, but not yet to the individual's role there. The presenter here argues that the student's role was to apply what was handed down from the classics to other situations. His product must be parallel to the old truths, but not to supersede them. The value thus generated was mental agility within bounds. Educators of Chinese children should try to see if this statement is true.

Summary

The reader (or workshop participant) is now ready for a summary of the above description of the different aspects of Chinese learning styles and their sources. A tabulation form is chosen for easy reference in the future.

LEARNING STYLES	SOCIAL STRUCTURE	INDIVIDUAL ROLE	VALUE
Acquisiton Source — Authority — Teachers — Books	Hierarchical with a molecular (family) rather than an atomistic (individual) base.	Working for the advancement of the family	Conformity, obedience, passivity.
Material — Relatively abstract	Same as Above	To be a receptacle	Assimilation of givens
Approach — Systematic Structured	Same as Above	Same as Above	Same as Above
Transmission Visual	Large geographic area bound by common written language	To be a member of this large unit based on one written language	Respect for writing and the printed word
Repetition and Practice	Pyramidal society	Competitor	Thoroughness
Individual Effort	Same as Above	Same as Above	Individual excellence (but for the family)
Retention Memorization	Conservative hierarchy	Repository of established truths	Internalization (as opposed to mere observation)
Application Imitation	Same as Above	Duplication	The past is a model
Analogy	Same as Above	Activity within bounds for Application	Ability for parallel development in thinking and performance

Appendix I Student Behaviors Inventory

From Anthony Paplia, *Learner-Centered Language Teaching.* Rowley, Mass.: Newbury House, 1976

Use the following scale to assess students behaviors:
1 Never 2 Rarely 3 Occasionally 4 Often 5 Very frequently

Cognitive styles	Proceeds from specifics to general (inductive)	____
	Proceeds from general to specifics (deductive)	____
	Uses examples of nonpersonal & abstract thinking	____
	Uses examples of personal & concrete experiences	____
	Learns step by step	____
Sensory modes	Learns best by acting out dialogue (role playing)	____
	Learns best by seeing	____
	Learns best by listening	____
	Learns best by touching	____
	Learns best by using a combination of senses	____
Interactive Learning modes	Learns best in one-to-one situations	____
	Learns best in small-group work	____
	Learns best by working alone at own rate	____
	Learns best in large-group structured lecture	____
	Adapts well to any grouping situations	____
Work habits	Has work well organized	____
	Turns in assignments on time	____
	Has tolerance for disliked task	____
	Completes assignments to "get it over with"	____
	Works cautiously (reflective)	____
	Works at a variable pace depending on the task	____
	Works without teacher's prodding	____
	Participates actively in small group discussions	____
Personal Characteristics	Is competitive & tries to outdo classmates	____
	Enjoys helping others learn	____
	Blames the teacher or external circumstances when things don't go well	____
	Is flexible; adapts easily to change	____
	Restless activity — unable to sit still	____
	Annoys or interferes with work of peers	____
	Has to be reprimanded or controlled by the teacher because of behavior	____
	Nervous about taking tests	____

Intellectual dependence	Reliant upon the teacher to be told how to do things	____
	Wants the teacher to make things easy	____
	Becomes confused easily	____
	Prone to want quick "black-or-white" answers to questions	____
Intellectural independence & originality	Shows persistence in a task & does not quit when something is difficult	____
	Brings up topics to be explored	____
	Brings things to class which relate to the current topic	____
	Comes up with original & unique ideas for projects	____
	Proposes alternative ways to solve a problem	____
	Shows initiative	____

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Appendix 10

A Chronology of the Early History of Asians in America

Kiyo Fukumoto

1565-1898 Spanish occupation of the Philippines. Ends with the Spanish-American War and the annexation of the Philippines by the U.S. in 1899.

1610-1613 Japanese diplomatic missions to Mexico.

1635 Chinese settlement in Mexico City comes to naught.

1784 A limited but lucrative trade between U.S. and China initiated by the arrival of the American ship, 'Empress of China' in Canton.

1786 Samuel Shaw appointed first U.S. Consul at Canton.

1805 U.S. joins other Western nations, notably England, in shipping opium to China.

1839 Opium War, 1st of a series of conflicts between China and Western nations, which contributed to the chaos and disorder that portends the collapse of the Manchu Regime in 1911. The unstable social conditions and weakened authority of the Chinese government were part of the impelling reasons for Chinese overseas migration during the last half of the 19th century.

1847 3 Chinese students enrolled in Monson Academy in Massachusetts, including Yang Wing who became the 1st Chinese college graduate in the U.S. — Yale University in 1854.

1848 Traditional date for the 1st Chinese immigrants — two men and one woman arrive in San Francisco on the American brig, 'Eagle'.

1849 First arrival of a large number of Chinese in U.S. — 101.

1850 Foreign Miners' License Law imposed a monthly tax of $20.00. It was passed to discourage Chinese miners in particular, and enforced almost solely against the Chinese.

1851 3000 Chinese had now entered the U.S.

1852 180 Chinese contract laborers brought to Hawaii.

1852 Chinese immigrants totalled 20,000. They were attracted by the California "gold rush" and were desired as labor. Few came as free individuals. Almost all were subject to some form of indenture: involuntary contract labor or otherwise known as "coolie labor".

1853-1854 Perry's forced entry into Japan forecasts the imminent end of the Tokugawa Era and over 250 years of the Japanese foreign policy of isolation from the world.

1854 California Supreme Court rules Chinese testimony in courts invalid. This left Chinese without legal rights and recourse when assaulted and robbed by whites, or in establishing claims and property.

1854 Treaty of Kanagawa formalized relations with Japan and U.S.

1855 Direct shipping between Japan and U.S. initiated.

1855 Immigration Head Tax of $50.00 for alien entry into California. Enforced almost solely against the Chinese who were the most easily identifiable alien group.

1855 Pigtail Ordinance — a Chinese convicted of a crime was forced to cut one inch from his scalp. The queue was of symbolic importance to the Chinese.

1860 China acknowledged the desire of its people to emigrate. Previously, the Ching Dynasty prohibited emigration from China.

1860 The Chinese Six Companies were formed in San Francisco to end internal quarrels and to develop cooperative groups for self-protection and interests.

1861 A lone Japanese traveler marks the traditional beginning of Japanese immigration to the U.S. However, after ten years, only 55 Japanese were recorded in the census of 1870.

1862 Congress passed a law forbidding the importation of "Coolie" labor or involuntary contract laborers. The effect was inconsequential as far as improving the lot of indentured laborers or in stemming the recruitment of Chinese labor.

1865 First Chinese laborers hired to work on the Transcontinental Railroad.

1868 Burlingame Treaty which provided for free immigration and emigration on the part of citizens of the U.S. and China.

1868 The date of perhaps the 1st group of Japanese settlers, found in Alameda County.

1868 148 (141 men, 6 women, 1 child) Japanese contracted laborers brought to Hawaii as the 2nd wave of Asian labor imported to work in the sugar plantations.

1869 Transcontinental Railroad completed. Between 10,000 and 15,000 Chinese had worked on the project. It was mainly through their efforts that the most dangerous and difficult part of tunnelling through and crossing over the Sierra Madres was accomplished. Their speed permitted the Central Pacific to lay tracks all the way to Promontory Point, Utah, which meant a great windfall in terms of the government subsidy that was paid according to the miles of track laid. Through Chinese labor, the base for some of the great fortunes in the West were laid, such as the Charles Crocker fortune.

1869 Wakanatsu Colony — 26 Japanese, headed by Henry Schnell, brought to establish a tea and silk farm near Coloma, California. Included in this unsuccessful two-year venture was the now famous nursemaid, Okei, who died very young. This is noted as the 1st Japanese colony in the U.S.

1870 Chinese laborers shipped from California to Massachusetts to serve as strike-breakers, thus arousing the hostility of white union organizers.

1870 Foreign Miners' Tax repealed. During the last 16 years of enforcement, the Chinese paid 98% of the total revenues obtained from the tax or an estimated 1½ million dollars.

1870 Laundry Tax directed at Chinese. Higher rate for laundry delivered by foot than for horse-drawn deliveries.

1871 Riots on Chinese in Los Angeles — 19 Chinese lynched by white mobs terrorizing Chinatown in retaliation for the accidental death of a white, Lem Thompson.

1871-1885 Period of the first intense anti-Chinese activities; violence and abuse of Chinese was commonplace.

1872 Iwakura Mission from Japan arrives in San Francisco on its way around the world to study the West. Among the delegation were 48 students, including 5 girls who were enrolled in grammar school, to learn about the U.S. and the Western world.

1876 Antioch, California — all Chinese were forced to flee and their Chinatown was burned to the ground.

1876 First Los Angeles anti-Chinese organization formed with about 300 members. It persuaded the city not to give public work contracts to companies hiring Chinese.

1880 "Workingmen's Party" — Dennis Kearney, the labor leader who used anti-Chinese demagoguery to gain political capital.

1882 1st Exclusion Act, a ten-year mandate that excluded immigration of Chinese into the U.S. Chinese in America were also prohibited from becoming naturalized citizens (effective until repealed by F.D.R. in 1943).

1884 12,000 Chinese in Hawaii, comprising 22% of the islands' population.

1885-1894 30,000 Japanese enter Hawaii as contract laborers.

1885 Rock Springs, Wyoming Massacre — 28 Chinese miners murdered and 300 miners driven out of town, triggering anti-Chinese violence throughout the state of Wyoming.

1888 "Scott Law of 1888" — prohibited the return of Chinese laborers who had departed the U.S. to visit family and homeland. Only non-laboring professional classes, merchants and students could be admitted.

1892 2nd Exclusion Act, another 10-year extension of the 1882 Exclusion Act.

1896-1900 Japanese immigration totaled over 16,000. Most came as "sojourners".

1898 Annexation of Hawaii brings 31,000 Asians into U.S. populace. (25,654 Japanese and 5,969 Chinese).

1899 U.S. annexes Philippines and suppresses Philippino independence movement which had been struggling against Spain's control over the islands.

1900 First Japanese Association in San Francisco. Associations grew to an estimated 100 such groups throughout the West.

1902 Congress extended indefinitely all laws which related to Chinese immigration, which in effect, made the Exclusion Act of 1882 a permanent law as far as Chinese were concerned.

1903 93 Korean contract laborers arrive in Hawaii to work on sugar plantations.

1904 Number of Korean contract laborers had risen to 6,647.

1905 Korean government ended Korean emigration. By now, about 11,000 Koreans were in Hawaii.

1905 Because of the laws, the immigration Chinese were subject to insults and pressure to leave. Not only did this result in bad will of Chinese in America, but also had adversely affected public opinion in China to the point where a boycott of American goods was initiated in China.

1906 State of California Alien Land Act bars Asians from owning land.

1906-1907 160 Philippino laborers recruited for Hawaiian sugar plantations.

1906 San Francisco School Board requires Japanese to attend segregated schools along with the Chinese.

1907 Korean contract laborers in U.S. mainland number about 2,000.

1907 Gentlemen's Agreement between U.S. and Japan provided for Japan's self-imposed limitation of emigration of Japanese to U.S., and for the U.S. to reciprocate by insuring rights of Japanese in America. From this date until 1924, almost all Japanese immigrants were 'picture brides', and there was no real significant increase of male laborers.

1907 Asians barred from entering U.S. from Mexico, Canada and Hawaii.

1913 Alien Land Law -- barred those ineligible for citizenship (see 1882 Exclusion Act) from purchasing land and from leasing land for more than three years. This effectively barred any Asians from being property owners.

1920 Chinese population in the U.S. now 28,812.

1921 Aliens 'ineligible for citizenship' (specifically Asians in California) were further restricted from leasing land.

1921 Japanese government voluntarily prohibited female emigration to the U.S. because of the American hostility to 'picture brides'.

1923 About 2,426 Filipino laborers brought into the U.S. and continued to be imported for labor until their number reached 30,000 by 1930.

1923 Another Alien Land Act that placed further restrictions on Japanese by barring them from farming except as hired hands, unless they had purchased land prior to 1913.

1924 Oriental Exclusion Act — excluded all Asians except Hawaiians and Filipino farm laborers from entering the U.S. It also barred Chinese from marrying an alien woman, thus condemning almost all male Chinese to remain bachelors or leave the U.S.

A Selected Bibliography Of The Early Asian Experience in America to 1924:

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The Asian Experience In America Is A Continuing Process

The above is a selected chronology and bibliography of the Asian experience in the United States up to 1924 when Congress passed an immigration law which excluded most Asians from immigrating into this country. The major exception was the Philippino

who was not limited to 50 a year until 1934. For many Asian groups, the era between 1924 and World War II, and thereafter to the present, covers events, issues and experiences that are of major importance to understanding the influences that have shaped their responses to their new homeland. For those who are interested in a chronology of Asians in America since 1924, please contact:

Asian American Studies Program
California State College, Long Beach
Long Beach, California

Appendix II

The Korean-Americans

John Han and Committee

Because there were so few of us Koreans residing in the mainland United States prior to 1945, there are virtually no statistics available about Koreans. For this reason we have been asked to supply some figures to rough out the backdrop against which we must study existing, critical, social problems within the community.

From the time of the first general immigration in 1902-1905 to the end of the Second World War, the Korean population on the mainland remained static at between 3000 to 6000 persons.

In the nine years following the end of the Korean War (1945-1956), approximately 3800 Koreans, mostly students, entered the United States. Since then the Korean population has swelled at an accelerating pace, and now numbers between 35,000 to 40,000. With the final relaxation phase of the immigration laws in July, 1968, we may expect an annual increase of from 5,000 to 10,000 during the next few years.

The first-wave immigrants (1902-1905) were mostly indentured laborers coming to Hawaiian sugar fields, and thence to the coal mines and railroads in the western U.S. mainland. Of 7,228 immigrants to Hawaii, and 1,031 to Mexico and Cuba, some 2,011 entered the U.S. Shortly thereafter, 951 picture brides came to Hawaii, and 115 to the mainland between 1910 and 1914. Honolulu and San Francisco held the largest Korean communities.

Proud and bitter at the Japanese annexation of Korea, rejected by the earlier-settled Chinese, shunned by whites (yet too few in number to form a separate Korean enclave), the Koreans have lived on the edge of the Oriental communities since that time and still continue to do so.

The second-wave immigrants (1920's and early '30's), who came to the Midwest and Eastern cities, were mostly students with strong American Christian mission attachments. Only 851 are known to have come between 1902 and 1940. Perhaps half managed to receive a college degree, principally in theology, philosophy, and turned to small businesses.

In the late twenties, the Koreans in San Francisco (and those who had taken a foothold as orchard farmers in the San Joaquin Valley) migrated to the milder climate of Los Angeles. Soon the few Koreans from the Eastern United States followed suit. Consequently, since approximately 1925 *Los Angeles* has become the hub of Korean activities in the mainland U.S. and today contains the largest congregation of Koreans — from *7,000 to perhaps as many as 15,000.*

U.S. Immigration and Naturalization Service statistics show the following number of non-citizen Korean residents (both permanent and non-permanent) residing in the United States as of February, 1968:

Total U.S. 22,699

So. Calif.	3,069
No. Calif.	1,743
Total Calif.	4,812

(Same source shows 2,907 in New York, 1,370 in Pennsylvania, 1,317 in Illinois, 944 in Hawaii, 786 in Michigan, 739 in Texas, 732 in Maryland.)

An additional 9,640 became naturalized citizens between July 1958 and June 1968; perhaps at least a fifth reside in Southern California.

So much for statistics. . . .

We have attempted to separate the Koreans residing in Southern California into seven categories, and to study the principal needs, if any, within the separate groups. The following is a broad interpretation of that study:

1) First-wave immigrants (1902-1910): These were the forbearers of the second, third and fourth generation Korean-Americans. Most have died; a handful, in their eighties, are isolated in homes for the aged. Their children are away, and too busy to comfort them. The language barrier and a desire for Korean-speaking companionship and Korean-style food provide agony to these oldsters. A few of the men have never married, and will die,and be buried in a pauper's grave. With luck, they will be buried by a few friends or relatives who scrape a few dollars together for a cheap funeral. These immigrants worked mostly before the time of Social Security benefits, or worked in occupations not covered at that time. County and State aid provides the hospitalization and the housing in homes for the aged. The few dollars that are by law set aside for their personal needs disappear because the oldsters do not know how to claim it.

2) Immigrants of 1920-1930: These folks are in their sixties and seventies and suffer generally the same conditions as the first-wave immigrants. However, many are still active and alert, and cling to the support of the Korean organizations they founded in their younger days such as the Korean National Association, Dong Ji Hoi, the Hung Sa Dahn, and the oldest established Churches (Presbyterian and Methodist). Those from the eastern seaboard are college educated, but in fields not attracting high income even if they could find employment. The men receive Social Security benefits; the women generally do not.

Some of the widowed women are in dire need of financial help and Korean culture-oriented companionship, food, etc. There are at least a dozen instances where help is needed, particularly for those with paranoia associated with ageing.

3) The adult Koreans, mostly second and third generation Americans: With no language or cultural problems, the vexations of this group are similar to those of other Orientals in similar age groups. The Korean-Americans live generally separated from the newly arrived Koreans, barred by lack of knowledge of the native language and the customs of social intercourse which are more elaborate than that of their parents. As middle-class Americans, college or work oriented in pre-hippie and pre-civil-rights America, this group takes no particular interest in the more revolutionary movements in the U.S. This group did not suffer the trauma of their Japanese counterparts during World War II, and hence are not particularly cohesive in any social, economic or political fields.

4) The adult Koreans, post World War immigrants: Those that came ten years ago are settled. Those that arrived less than ten years ago are finding difficulty in employment since, though highly trained by Korean standards, they cannot qualify for comparable technical or professional positions in California. Additional studies to pass professional examinations are difficult due to language difficulties. Many have brought their families to America and must take on more than one low-paying job to support the family, thus precluding time out for language or additional professional study. Many of the wives work to contribute to the family larder but as unskilled workers with language barriers, are often victimized by the employers into sub-standard working conditions and lower-than-average pay or piece work.

5) The youngsters: The American-born third-generation teenagers and those in

their twenties have no particular difficulty insofar as language, economic, or social customs are concerned. Very little information is available regarding Korean-American juvenile delinquency, but the ratio would in all likelihood be similar to that of their Chinese and Japanese counterparts.

The Korean-born and second generation youngsters with their newly immigrated parents quickly assimilate American customs. The rate of juvenile delinquency is probably low.

6) The young-adult immigrants: Members of this group constitute the largest portion of new immigrants from Korea. Those that come principally as students will be considered separately. Perhaps three-fourths come looking for opportunities to "make it" in America. Ambitious, energetic, aggressive, yet in many ways naive of the American way of life, many take on more responsibilities than they can handle. They marry, obligate themselves to new cars, furniture, perhaps even a house. Many have a job and start a business on the side, mostly importing or maintenance or other personal service type operations. Instances of anxieties and frustrations leading to automobile accidents, family breakups, mental illnesses and even suicides may increase. Signs of business failures due to under capitalization and management inexperience are evident.

Members of this group, in their late 20's and 30's are not as thoroughly educated as those in group (4), being admitted in many instances as relations of residents here rather than on the basis of need for education in the United States (which presupposes high scholastic standing in Korea) or as skilled professionals or technicians needed in the United States. Hence, more practical training in trades and business management, home economics, etc. is needed.

7) The students: The serious students enrolled in colleges, or attempting to enter universities for higher degrees, find many difficulties including language and rising tuition rates. Particularly galling to them is the fact that bearing student visas, they may not qualify technically as residents of California and therefore must pay the high tuition required by the University of California or other state universities. In addition, in order to earn money to pay the higher tuition, the students are required to obtain work permits from the Immigration Service which sometimes hinders them in obtaining certain types of employment.

Scholarship students are finding, in some instances, that all things being equal, the Oriental and Asian students are being by-passed in favor of African students. They feel that this is a form of discrimination.

We look forward to the recommendations of this conference for solid suggestions for alleviating some of the difficulties outlined in this report.

While the problems may appear to be similar to those encountered by other Oriental groups, means for alleviating these problems in the Korean community must be implemented by Korean-speaking case workers with an understanding of Korean cultural values. At the same time, the encouragement to implement such services must come from the American society as a whole, for these are American problems, and we are all Americans in the long run.

Appendix 12

Asians . . . Americans, Too

George and Ikuko Kiriyama

Asians in America are from various geographical and cultural backgrounds. Some historians believe the Asians were here on this continent many years before the white man. For practical purposes, this historical view of the Asians will relate to the period from the middle of the 19th century to the 20th century. Historically, the Asians encountered the same traumatic experience as did other immigrant groups.

Chinese

The Chinese were the first Asians to emigrate to the United States (1848-1882). They came for social, political and economic reasons. The Chinese at first were welcomed because the Chinese fulfilled the economic plight of cheap labor in the gold mines and later the railroads. During the period from 1848-1882, the Chinese immigration hit its peak and permitted the Chinese to make valuable contributions to many of the industries in the West. A few examples of these industries include fishing, shoes and boots, and cigars. Perhaps the most important contributions made by the Chinese were the reclamation of land and farm labor force.

Because of the mounting anti-Chinese feelings, they became the first minority group to be excluded from immigrating to the U.S. in 1882. The Exclusion Act was the culminating point. From the mining to 1882, the Chinese felt the sting of prejudice and discrimination. Many of these hostilities toward the Chinese led to violence in various parts of the West. The creation of Chinatowns (Little Tokyo, Hanguk Town, Maila Town and Samoan Village) was due to prejudice and discrimination by the majority group. Certain designated areas were given to the Chinese. They gathered for protection, security and livelihood. Early occupations were not chosen but forced upon them as the only way to survive.

The 1882 exclusion was extended in 1892 and became final in 1902. The Chinese population decreased to the 60,000's in 1920. This was due to restrictive laws and the Chinese custom of the women staying behind in China and watching over the home. The male-female ratio was exceptionally low for the Chinese. The Exclusion Act was rescinded in 1943 (when China was our ally); however, the quota was limited to 105. Many Chinese entered the U.S. through the Brides Act and Refugee Acts after World War II. By October, 1965 the National Origins System was repealed and a limit of 20,000 from each country was legislated. Many Chinese have entered the U.S. since 1965.

Japanese

The Japanese followed the Chinese by entering via Hawaii to the mainland. The need for cheap labor was created by the Exclusion Act of 1882. Early Japanese immigrants were laborers on farms and railroads. The first arrivals received a warm welcome, but as the number started to increase, hostilities toward them arose.

The Gentlemen's Agreement in 1908 limited the Japanese from entering the U.S. In 1913, the Alien Land Act was passed, prohibiting the aliens from owning or leasing land for more than three years. Immigration from Japan came to a halt with the passage of the Immigration Act of 1924.

Though the early Chinese and Japanese immigrants were sojourners, many Japanese used the system of "picture brides," knowing they could make a living in the U.S.

When the war between Japan and U.S. broke out, many years of latent hostility towards the Japanese culminated in the evacuation of 110,000 Japanese from the Pacific coast. They were incarcerated in ten centers which, in effect, were concentration camps.

The main contribution of the Japanese was in developing rich farm lands. They also developed a system of truck farming of fruits and vegetables to the market. Another industry to which Japanese contributed was the fishing industry. Cultural contributions include Ikebana (stylized form of flower arranging), bonsai (miniature trees), and other arts.

Koreans

The Koreans immigrated to the U.S. (though not in large numbers) because of political discontent and for economic reasons. Representatives from Hawaiian sugar plantations went to Korea looking for workers.

The Korean government put an end to emigration in 1905. About 11,000 had already come to Hawaii. The Korean Christian Churches performed many of the services and social functions for the overseas Koreans.

With the annexation of Korea by Japan in 1910, there was an increase in activities concerned with Korean independence. Koreans in America played an important role in the independence movement of March 1, 1919 and the establishment of the Korean provisional government in Shanghai.

With the Japanese invasion of China in 1937, Korean groups renewed their efforts against Japan, calling for an embargo against Japan. As the Americans entered the war in 1941, Koreans in America planned actively for Korean liberation.

Though the Koreans in America were small in number, they played a vital role in the development of the West. Since 1965, there has been a tremendous inflow of immigrants to the West coast. Many are in skill occupations and professional fields.

Philippinos

Philippinos entered the U.S. about the same time as the Koreans. Many were recruited to work on Hawaiian sugar plantations. The Philippinos came under a special category because the Philippines was under U.S. colonial rule since 1898. The Philippinos were saturated with idealistic philosophy through a system of mass public education exported to the islands from the U.S.

By 1930, many Philippinos were working on farms. It was estimated that there were 30,000 Philippinos, mostly in the San Joaquin Valley. The 1924 Immigration Act did not affect the Philippinos, and as their number increased, hostilities arose against them. In 1935, the Philippine Independence Act was signed, and an annual quota of 50 was fixed at that time.

The Philippino immigrants were mainly young males and largely unmarried. Many Philippinos became citizens of the U.S. through participation in the Navy.

During World War II, many Philippinos moved from the rural areas into the cities because the war created many war-time jobs. Numerous "Manila towns" began to emerge in the urban centers.

Philippinos have contributed much in the field of agriculture. Since 1965, there has been an ever increasing number of immigrants from the Philippines. Many are highly educated professionals and skilled workers.

Samoans

The Samoans, who have entered the U.S. in trickles prior to World War II, are in a

unique situation. Eastern Samoa still remains a protectorate of the U.S. Western Samoa gained its independence from New Zealand in 1961.

Samoans are considered U.S. "nationals" with free access to and from Samoa, but without citizenship. There are no records kept by the Immigration Dept. of migrations from Eastern Samoa. If a Samoan wishes to become a citizen of the U.S., he must first pass an examination in English. Many Samoans and Pacific Island people have entered the U.S. in recent years.

Summary

At present, the Asian American communities seem to be getting together to create a cohesive front; however, there are those who still snub other Asians and feel themselves to be superior.

Asians being stereotyped in American society exists in many forms; physical, occupational, social, and educational. Asians are seldom viewed as different or unique from each other. A commonly heard remark is that they "all look alike." Asians are typed into certain occupations: laundryman, cooks, gardeners, farm laborers, small grocery store owners, and plain laborers. In education, the Asians are thought of as quiet, studious, and well behaved. When many do not follow this pattern of behavior, it rattles many of the authorities.

Socially, many are accepted as middle-class hard-working and polite model citizens. However, there are also negative views of Asians as being unassimilable, deceitful, inscrutible. Derogatory terms, which may indicate latent hostilities, such as "Chick," "Jap," "Flip," and "Gooks," are used as freely and without concern as one uses standard names (e.g. German, French, American). The use of such terms may point out the basic problem of Asian Americans; that is, they are not thought of automatically as "Americans" since Americans are automatically thought of as "white."

The recent immigrants, especially from China, Korea and the Philippines, who have a high degree of education are having a difficult time finding jobs that suit their training. This is due to their serious handicap which is language.

Employment barriers are easing but still exist to a considerable degree against Asian Americans in high level administrative and executive positions.

Most Asians at one time or another have an identity problem. Very few Asians are recognized as Americans. Many are asked, "Where did you learn to speak English?" "Have you been in the U.S. long?" These questions are asked of second and third generations who speak without a foreign accent. When a non-Asian is conversing with an Asian American, he uses such phrases as "your country" and "your people" when he is referring to a particular Asian country.

Research Topics

1. Why has Asian immigration increased in recent years?
2. Does a latent hostility against Asians still exist?
3. Discuss the contributions of the Asian to American life.
4. Discuss the different patterns of immigration of the Chinese and Japanese.
5. Why were the political activities so important to the Korean immigrants?
6. What is the status of the Samoans?
7. Compare the early immigration of the Philippinos to that of the new arrivals.
8. Discuss the validity of the stereotypes attributed to Asians.
9. Discuss the reasons given for the incarceration of the Japanese.
10. Why did the Chinese tend to cluster in Chinatown and in specific occupations.
11. What are the distinct differences between the native-born and foreign-born Asians?

Appendix 13

The Japanese American in the Los Angeles Community

Alan Kumamoto

In order to understand more fully the contemporary Japanese American we should consider his historical background and his cultural environment.

The historical background covers over one hundred years of contact with the American culture. This era may be divided into five periods:

The Awakening Opens Immigration

The history of the Japanese American begins with Commodore Matthew Perry and Townsend Harris.

Commodore Perry was commissioned by the United States Government to negotiate trade agreements with Japan. "The opening of Japan to international intercourse became inevitable in the middle of the Nineteenth Century."[1] The result of the negotiations was the American-Japanese Treaty of 1854. Trade relations were established and Japan emerged from isolationism.

In 1856, Townsend Harris, a merchant from New York City, was sent to Japan to clarify various ambiguous articles of the Treaty. Mr. Harris was the response to American diplomatic feeling that it was advantageous for the United States to increase trade relations with Japan. Through Perry and Harris, the road was paved for immigration of Japanese to the United States.

Mounting Prejudice Brings About Discriminatory Legislation

Immigration to the United States began shortly after the 1854 Treaty. The first wave of immigrants to the Pacific Coast came as a response to the demand for cheap labor. The influx of immigrants, however, was nominal. "Prior to 1900, Japanese arrivals were less than one per cent of the total annual volume of immigrants to America's shore."[2]

With the increase in immigration came community disturbances. "The first anti-Japanese explosion occurred in 1906."[3] The sudden rise in the Japanese population after the turn of the century prompted the citizens of San Francisco to extend Chinese exclusion to the Japanese. Exclusion bills were introduced in Congress yearly, but national legislation was not enacted until the 1920's.

Though the West Coast members of Congress could not muster support for national legislation, radicals were effective in their home states. The California legislature took drastic measures. The California Alien Land Law prohibited Japanese nationals from buying real property and leases for agricultural land were limited to three years (1913). By 1923, California enacted legislation prohibiting Japanese born immigrants from engaging in agriculture.

By 1924, the prejudice against the Japanese immigrants reached its zenith with the enactment of the Japanese Exclusion Law. For over twenty years, national administrations had averted discriminatory legislation because of the executive position that the Japanese immigration problem could best be solved by agreement with Japan rather than by statutory exclusion. President Coolidge and Secretary Hughes took the

traditional administrative stand against statutory exclusion in 1924. Despite their efforts, however, the Japanese discriminatory exclusion bill passed and became law.

Rejection By The American Majority Results in Withdrawal of the Japanese American Community

Japanese immigration to the Pacific Coast thus came to a compulsory end and neither understanding nor assistance was rendered by members of the majority American community to their Japanese-American brother. As Japan had withdrawn into Asia centuries ago, so the Japanese American community withdrew. There was distrust that the Japanese-American would ruin the economy by acceptance of lower wages. The Japanese American was not permitted to share in the benefits of the community, but he shared its burdens.

The isolation of the Japanese American by the majority American community resulted in the continued growth of social prejudices and bias against the Japanese American community. The exclusionary laws closed external growth, but the immigrant community continued internal development. Cracks appeared in the wall built around the Japanese American — through education and religion — bringing about some exchange between the Japanese American and the majority group.

War Inflamed Prejudices Cause Relocation of the West Coast Japanese American Community

Following the bombing of Pearl Harbor, the Japanese American community once again came under deep suspicion. Prior prejudices were intensified and new ones invented. The Federal government, quiet since the exclusionary law of 1924, issued Executive Order No. 9066: all persons of Japanese lineage, aliens and citizens alike, were to be immediately evacuated from the "strategic" areas of California, Oregon, and Washington. The relocation movements were forced evacuations under armed military guards with severe sanctions attached to any resistance or refusal.[4]

During the period of the relocation centers, the Japanese American lived under strange and foreign conditions; his basic way of life was altered; he was conditioned to respond to group imposed rulings. Evacuation and relocation will not soon be forgotten by the Nisei who struggled under conditions of hardships; the action remains incomprehensible to their children.

While many of their relatives and friends lived in forced exile, able male Japanese ancestry went to war in defense of this country. Special corps of Japanese Americans acted as interpreters and as trained personnel in intelligence and interrogation. The most noteworthy of the ethnic group fighting forces was the Japanese American 442nd Regimental Combat Team.

Judicial and Legislative Corrections Offer Some Hope For The Future

The closing of the relocation centers at the end of the war did not end the hardships the Japanese American seemed destined to face. So-called citizen groups were formed to prevent the return of American citizens of Japanese descent to areas of California. Some cases of violence occurred.

The end of the war, however, heralded legal and legislative attempts at improvement of relations with the Japanese American Community. For example, fishing rights and land titles of Japanese Americans were given judicial hearing. The Walter McCarren Act allowed a small quota of Japanese to enter the United States under existing immigration provisions. The Evacuation Claims Bill provided monies in partial payment for losses of goods resulting from relocation.

The improvement in social attitude of the majority toward the Japanese American,

to permit equal opportunity in all aspects of community life, is an ongoing process requiring understanding of the history and culture of the Japanese American. We have looked at the briefest of summaries of the history of the Japanese American; now, let us look at some of his cultural aspects.

An appreciation of the Japanese American culture by the Los Angeles area resident is necessary because metropolitan Los Angeles contains the largest concentration of Japanese Americans in the continental United States.

Bureau of Census statistics[5] on the distribution of Japanese Americans in the United States indicate the following:

	1950	1960
United States	—	464,342
Hawaii	—	203,455
California	—	151,317
Ten Southern California (Counties)	—	92,057
Los Angeles (County)	36,761	77,314
Los Angeles (City)	25,502	51,468

Eighty per cent of the total Japanese American population resides in urban areas; of 99,382 households, 82,782 are in the environment of a city. The income of such households in 1959 was as follows:[6]

Under $1,000.	3,112
$ 1,000 to 2,999.	8,006
3,000 to 4,999.	17,400
5,000 to 6,999.	22,975
7,000 to 9,999.	25,707
10,000 to 14,999.	15,941
15,000 and over	6,231

A most interesting facet of the Japanese American community is that within the community sub-groups are categorized according to generation.

These sub-groups are:

Issei — The first generation Japanese to immigrate into the Americas. (This term usually refers to those who entered in the early 1900's).

Nisei — The second generation or actually the first generation to be born in this country.

Sansei — The third generation of Japanese Americans who are presently primarily in the teen years.

Yonsei — The generation following the Sansei.

Broken down into age groups, the Census revealed:[7]

Under the age of 10	108,035
From 10 to 20	71,360
From 20 to 30	70,659
From 30 to 40	97,507
From 40 to 50	55,029
From 60 to 70	21,420
From 70 to 75	10,071
Over 75	10,465

War Brides — As an outgrowth of World War II, many mixed interracial marriages occurred resulting in various combinations of a Japanese wife and and American GI.

Immigrants — This group consists predominantly of those arriving Japanese citizens who are usually here for a certain period of time either as employees of foreign branches of Japanese companies or as students.

NOTE: This term may also apply to a limited number of individuals who are able to gain admission to the United States under the current immigration laws. The term Issei can also apply to this group as they are the first generation in America.

Others — Includes combinations of intergenerational marriages; those born in the United States but raised in Japan (Kibei), etc.

The Issei were the early immigrants, primarily a pioneering group, who came to this country from Japan in the first decade of the 1900's. Many came to the United States for economic opportunity while others came to further educate themselves. The Japanese language and traditions of a closely knit family life bound them together, hence, they tended to remain a distinct community.

Most Nisei, or second generation, were raised with Japanese traditions at home and with American attitudes and expressions at school. Their parents instilled in them a reverence for education and they were often trained far beyond the requirements of jobs available to them. World War II, their internment and their relocations, took many to scattered communities throughout the United States, at a time when the country faced a shortage of skills. The outstanding war record of the 442nd Regimental Combat unit and other Japanese Americans in the American Army gave the Nisei a new acceptability. Legislative changes made land ownership and citizenship possible. An American acculturation process continued. Christianity was adopted by many Nisei. American folkways were intermingled with and sometimes replaced the Japanese ways and attitudes of their parents.

The Sansei, or third generation Japanese Americans, are now in their teens and early twenties. They speak English as the language of their parents, though some study Japanese. Their schooling and recreation have been Americanized. Most of them have had fewer of the traditional Japanese influences than their parents, less emphasis upon formal education, less stress upon the family as a primary social force, and less differentiation as a separate group in the community. Nonetheless, they live in areas of Japanese American concentration, and they are probably aware of the racial distinctions made by the Caucasian populace.

Another group of Japanese Americans of distinctive characteristics, of course, are the Japanese brides brought back by American soldiers and their offspring. How they function in the overall community has not yet been widely observed.

A brief glance at other aspects of the Japanese American culture is informative:

1. Residence: From observations of some areas of the Los Angeles area, a degree of concentration of Japanese Americans is noticeable, i.e., the Crenshaw area and Gardena. The pattern of concentration, however, throughout metropolitan Los Angeles, is dispersed on a block by block configuration rather than a general area.
2. Formal Traditional Activities: Today, as in the past, there is some semblance of ancient Japan in the American community. A few schools continue to teach "Nihongo" (the Japanese language); other establishments perform the techniques of dance; some dojos (gym) teach the philosophical as well as the physical aspects of the martial arts of Japan, i.e., judo, kendo, karate; the aesthetic qualities of Japanese flower arrangements is popular as well with the non-Japanese American; tea ceremonies and music; both sung and by instrument, are often performed. The acceptance and interest in these traditional activities by the majority community indicates great hope in a fuller interchange of cultural values between the Japanese American and his majority brother.

3. Religion: Christian religions have etched their way into the lives of many Japanese Americans, but there remain churches of traditional origin, such as Buddhist and Shinto. Most Christian Japanese Americans attend a church with a predominant Japanese American congregation.
4. Communication: There are the following formal organs:
   a) Newspapers — within the Japanese American community there are five: three dailies with bilingual sections and two weeklies entirely in English. the newspapers are perhaps the greatest means of carrying and spreading items of interest throughout the Japanese American community in the Los Angeles area.
   b). Radio — there are two Japanese speaking radio stations, an AM and and FM, on a special broadcast basis.
   c). Theatre — infrequent visits by dramatic productions from Japan, but several motion picture houses feature imported Japanese films.
5. Li'l Tokio and Nisei Week Festival: Li'l Tokio is a merchant center, with traditional Japanese aspects of culture, shops and restaurants. The redevelopment in the area of Li'l Tokio may make available more tangible prospects for tourist attractions, thus at least acquainting the majority community with the existence of the Japanese American heritage. Li'l Tokio is located at First and San Pedro Streets in the shadow of City Hall. (as a footnote, it is worth mentioning that another Japanese American shopping center is Crenshaw Square in the Crenshaw area).
   During the summer, an annual affair is the August Nisei Week Festival in Li'l Tokio. The festival is a gala week of events, modern and traditional. Highlights of this occasion are parades, carnivals and various exhibits and performances.
6. Community Organizations: Various organizations exist comprised of Japanese Americans. These groups have different purposes and reasons for functioning. Of the service variety, there is the Isei Japanese Chamber of Commerce. For the Nisei, there is the Japanese American Citizens League, Optimist, and so forth. Two other service groups are a youth group, the Chrsitian Youth Council, and a social welfare agency, the Japanese American Community Services. Veterans are organized into the American Legion 442nd, Disabled Veterans, etc. An integral part of the community is organized sporting events: baseball leagues, fishing clubs, golf associations, bowling leagues, typical of any American community.
7. Education: The Japanese have a traditional respect for education, which is reflected in a strong appreciation and desire for higher education by Japanese American youth. Japanese American students are enrolled in most colleges and universities where they explore an increasing number of new fields, some previously closed to them, some not yet open. There is, however, a noticeable concentration of Japanese American students in specific schools. The traditional respect for education is sometimes lost as the generations assimilate into the American way of life. When the bonds which previously tied the Japanese American loosen, social problems, i.e., school dropouts and juvenile warfare, have tended to increase until new social values are established.
8. Occupation: Japanese American enter practically all professional and trade occupations. Still common stereotypes of Japanese American as gardener, engineer or polite secretary persist.
9. Miscellaneous: Some cultural traits such as eating habits involving the use of rice for daily nourishment and chopsticks as utensils, depend predominantly on the degree of "Japaneseness" exercised by parents in the home.

The Japanese Americans in the Los Angeles Community have a unique cultural background. Three generations have lived here with varying experiences, attitudes, problems and activities; and a fourth generation has just come upon the scene to meet new situations. The process of acculturation has been too complex for easy generalization, and individual characteristics often make patterns of their own. As people and citizens, the Issei, Nisei, Sansei and Yonsei are an integral, though distinctive, part of the total pluralistic community.

FOOTNOTES

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3. Akagi, op. cit.
4. of: United States Government, *WRA, A Story of Human Conservation*, U.S. Printing Office, Washington, D.C.
5. United States Census of Population 1960, Nonwhite Population by Race, Bureau of the Census.
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7. Ibid.

Appendix 14

Koreans In America 1903-1945

Linda Shin

Until 1945, Koreans in America constituted a small and largely isolated minority, with about 6,500 in Hawaii and about 3,000 scattered about on the North American mainland. While their color and ethnic heritage set them apart from white society, their distinctive social organization and outlook set them apart from other racial and ethnic minorities in America. Also, the Japanese annexation of Korea after 1910 cut many Koreans off from their homeland and increased their sense of isolation. Small numbers and intense isolation are central to understanding Korean society in America before 1945.

Korean emigration to America began in 1902, when representatives from Hawaiian sugar plantations came to the port of Inchon seeking agricultural workers. Christian missionaries in Korea encouraged their converts to emigrate, while the Korean Government also became interested in emigration as a possible solution to the distress caused by a drought in Pyongan Province, in northwest Korea. The first group of 93 contract laborers arrived in Honolulu early in 1903, coached by their employers to pass through immigration inspection as free laborers. Their numbers were quickly augmented by further shiploads of Korean laborers. By the end of 1904, 6,647 Koreans had been admitted to Hawaii. When the Korean Government put an end to emigration late in 1905, about 11,000 had already come to Honolulu.

Although some of the migrants came from southern provinces, the bulk of them came from Pyongan and Hwanghae provinces in northwest Korea. Even before the drought had brought widespread economic difficulties, northwest Korea seethed with many discontents. Under the regional factionalism of the Yi Dynasty (1392-1910), northerners were consistently denied access of official positions or power within the Court. Living in the North was viewed as a kind of exile by many disaffected yangban, or members of the nobility. In contrast to the more conservative South, northern Korea was relatively lacking in clan and other traditional forms of social organization, and comparatively receptive to millenarian religious movements that swept through the area with chiliastic fervor. Christianity of the American fundamentalist and revivalist sort also met its greatest successes in this area.

Hence, most of the emigrants who came to Hawaii before 1906 were relatively unorganized in traditional social groups. In contrast to the Chinese communities abroad and to some extent the Japanese as well, Korean society in the United States was largely lacking in clan associations and lodges, and gentry-type benevolent associations. In their absence, many of their social functions and services were performed by Korean Christian churches. Missionaries and later Korean Christian pastors, established chapels on plantations employing large numbers of Koreans in Hawaii, where they soon became the centers of organizational life. In Korean communities on the mainland, Christian churches formed the core of the organizational structure of Korean society and reflected all of the schismatic factionalism prevalent within it.

Although the advertisements of the Hawaiian plantation contractors made the Islands sound like a paradise, life in fact was difficult for the Korean laborers. Typical

wages were about seventy cents for a ten-hour day in the fields. It was hard, if not impossible, for the contract laborers to accumulate enough money to return to Korea, much less to get a new economic start in life. Hence, many Korean laborers in Hawaii were attracted by the prospects of work on the West Coast of the mainland. In 1904 American railway companies sent representatives to Honolulu to recruit Korean and Japanese workers, and a steamship company began operations between Honolulu and San Francisco, charging $28 per person as steerage fare. When emigration from Hawaii to the mainland was halted in 1907, about 2,000 Koreans had already arrived in San Francisco. Another 1,000 Koreans went as contract laborers to sugar plantations in Yucatan, Mexico, and Cuba.

Wages on the mainland were somewhat better than in Hawaii — wages for railway work were from $1.20 to $1.50 per day, depending upon the contract — but competition for jobs seems to have been intense. The earliest Korean organizations on the mainland, in addition to providing lodging and companionship, were also employment bureaus with which Korean workers registered in order to find jobs. A typical mode of employment was for a Korean boss to deal directly with the employer and contract to do a job for a certain sum. He would then recruit the workers and pay them himself from the sum he received from the employer. Under this system, the Korean boss had all the responsibility for his men and exercised considerable power over them.

By 1910 there were small groups of Korean farm laborers scattered up and down the West Coast. Towns like Dinuba and Reedley in the San Joaquin Valley became centers of small but flourishing Korean communities that survive to this day. By 1910, however, the center of Korean activity on the mainland had shifted from San Francisco to Los Angeles, since the expansion of agriculture in Southern California created more jobs for Korean farm workers there. Towns and cities throughout the West, such as Denver, Seattle, Salt Lake City and Butte, Montana, each had numbers of migratory Korean miners and railway workers, some of whom settled where they were to form small, isolated farming communities. In the decade to come, they were joined by almost 1,000 "picture brides".

One incident involving Korean farm laborers was widely reported in American newspapers in 1913. Eleven Korean workers were recruited to pick apricots in Hemet Valley, in Southern California, by Korean contractors whose contracts with the growers were said to stipulate a rate two or three cents per box lower than that asked by white laborers. Upon their arrival in Hemet, the Koreans were met by an angry crowd of several hundred white farm workers who attacked them and demanded that they return to Los Angeles immediately. As they left, their baggage was thrown on the train after them.

This incident, which was not isolated, was widely reported, ironically enough, only because the crowd of white workers had mistaken the Koreans for Japanese. Diplomatic relations between Japan and the United States were severely strained at that time due to the passage of the Alien Land Act in California, and the Hemet incident was newsworthy because the American State Department feared a further worsening of relations with Japan. The Mayor of Hemet issued an apology and the American Government hinted that an investigation would be forthcoming. When it was discovered that the "Japanese" were in fact Koreans, Washington hinted that it was willing to regard them as under the protection of the Japanese Government, something the Koreans abhorred. Representatives from the Japanese Consulate in Los Angeles visited the Korean contractors in Riverside in preparation for launching a diplomatic protest, but the Koreans told them that they didn't want the protection of the Japanese Government. The head of the Southern California Korean National Association wired

the Secretary of State asking that the matter be dropped. Since the growers had paid the train fare for the Korean workers, they were willing to forget the matter rather than allow Japan to assert authority over overseas Koreans in America. The Japanese also dropped the issue. Japanese officials in San Francisco described the incident as a "prank of overgrown school boys," but not to be outdone, the "school boys" replied that the Koreans "were as objectionable as Japanese, and . . . the people of Hemet wanted neither race among them." The ranchers subsequently agreed to keep Hemet a "white man's valley."

The diplomatic repercussions of this incident illustrate the ambiguity of the legal status of Koreans in America. After the Russo-Japanese War, 1904-1905, Korea became a protectorate of Japan. Control over foreign relations, finances and many domestic matters passed out of the Court's hands and into those of the Japanese Resident-General. Overseas Korean communities in America strenuously protested the Japanese encroachments. Soon they were joined by small numbers of students and intellectuals, who, disaffected by the Japanese, came to America as exiles and provided leadership for what proved to be the nucleus of the Korean independence movement. The importance of overseas Koreans was recognized by the Japanese-dominated government, for one of its first acts was to prohibit emigration. In part this decision was motivated by reports of ill-treatment of Korean laborers in Hawaii and the United States, but also because the Japanese feared the potentially seditious activities of Koreans abroad.

Indeed in 1905, 8,000 Koreans in Hawaii held a mass meeting and drafted a petition to send to President Theodore Roosevelt asking him to use his influence to protect Korean independence during the forthcoming Portsmouth Conference between the Japanese and the Russians. The Reverend P. K. Yoon of Honolulu and Syngman Rhee, later to be first president of the Republic of Korea, were deputed to present the petition, but their mission was unsuccessful largely because Roosevelt had already privately agreed to the Japanese request that Korea be considered within its sphere of influence.

In 1907 the Korean King smuggled two emissaries out of Korea with an appeal to the Hague Peace Conference. When the appeal was ignored, the emissaries committed suicide publicly and the Japanese responded by forcing the King to abdicate. Insurgent forces numbering several thousands, poorly armed and disorganized, were annihilated by the Japanese military. Koreans in America organized themselves to plan and finance resistance activities. Organizations and churches that had hitherto performed social and religious functions only now took on a distinctly political cast. Several existing associations were amalgamated into the new Korean National Association (Kungmin Hoe), which thenceforth met regularly in areas with significant Korean populations, and which attempted to unify the many diverse groups into a force capable of supporting resistance to Japan.

With the failure of the appeal to world public opinion and losses by the insurgents in Korea, Koreans in America and elsewhere turned to terrorism to combat the Japanese. In 1907 an unsuccessful attempt to assassinate several pro-Japanese Korean officials was planned by Koreans in San Francisco. Then, in 1908, Koreans in San Francisco assassinated Durham W. Stevens, an American who had served in the Japanese Foreign Ministry for several years and who had been appointed by the Japanese to serve as foreign affairs advisor to the Korean Court under the Japanese Resident-General, where he had assumed de facto control over foreign policy. On leave from his post in 1908, he stated in an interview in San Francisco that Japanese rule in Korea was benevolent and in the best interest of the Koreans, who were unable to govern themselves. Korean organizations and church representatives in San Francisco decided to

send a group to visit him at his hotel and ask him to rescind his statement. When he refused, they decided to kill him. Chon Myong-hum was deputed to shoot him but when he missed his chance, Chang in-hwan stepped from behind him and succeeded. Stevens died three days later from his wound and Chang was convicted of second-degree murder. Funds for his defense were raised by Koreans in America and Hawaii. He was sentenced to serve twenty-five years in jail and released in 1919.

The Japanese response to this and other acts of terrorism was to further tighten their control over Korea. In 1909 a Korean patriot assassinated Ito Hirobumi, Resident-General of Korea, and in the following year Korea was annexed to the Japanese Empire and all pretense of sovereignty lost. In the years following annexation and leading up to the March 1, 1919 independence demonstrations, about 300 Koreans entered the United States as students. In fact, they were exiled intellectuals and political figures, many with Christian backgrounds, who were singled out by the Japanese for close surveillance in Korea. Those who could afford the steerage fare (about $80) came to the United States from Shanghai or Manchuria, often with letters of introduction from American missionaries. Since they carried no passports, they were allowed to enter by special order of President Wilson, but at the same time their status as students was carefully scrutinized and several were rejected at San Francisco and other points of entry.

Small communities of Korean students developed in New York, Chicago, Washington, D.C., and college towns throughout the East and Midwest, where the students formed a Korean Students' Association and provided manpower leadership for the Korean independence movement. Many of them, however, found the economic struggle for survival an all-consuming process. Whatever their socio-economic status in Korea had been, they nevertheless found themselves at the economic barrel in America. Most students had to work part — or even full-time as farm laborers, factory workers, cooks, chauffeurs, houseboys, dishwasher or at other poorly paying jobs, while Korean women mostly worked as seamstresses. Others peddled farm produce and other commodities. When they could scrape up enough capital, some tried small businesses, such as Chinese restaurants, import-export firms, and small manufacturing companies, but there were few economic success stories among them. Although their educational level was unusually high, the prevailing white racism generally prevented them from moving into professional occupations.

Cities on the mainland with substantial numbers of Koreans, such as Los Angeles, with about 800 Koreans by 1945, New York, with about 300, and Chicago, also with about 300, had small ghetto-like Korean residential and business areas that generally existed within a larger Asian ghetto or else on its periphery. Since Koreans constituted so small a group, their specialized needs, such as for groceries, were generally met by the facilities of the Chinese or Japanese ghetto areas.

Considering their same numbers and isolation, one might expect a trend towards disintegration through intermarriage and assimilation. Indeed, in Hawaii after 1930, the outmarriage rate for Koreans was among the largest of the various ethnic groups. Yet many factors worked against the disintegratory trend. Except for Hawaii, where Koreans could be assimilated into a larger Asian-Hawaiian culture, racist attitudes and social conditions on the mainland generally prevented Koreans from intermarrying and assimilating into white culture. At the same time, Korean community leaders assiduously resisted the trend towards assimilation by cultivating national pride and emphasizing the distinctiveness of Koreans from Chinese and especially from Japanese. As early as 1915, Syngman Rhee broke with the Methodist Church in Hawaii, with which he had been closely linked, over the issue of cultural amalgamation. Henceforth, Rhee and other nationalists in Hawaii and the mainland established Korean language schools, often

affiliated with Korean Christian churches, where youngsters were taught Korean history and culture in strongly nationalist and separatist terms, in addition to language. Hence the ideology and activities of the Korean independence movement among Koreans in America was highly important in maintaining the separateness of the Korean community.

Independence activities among Koreans in America after 1910 were principally oriented, first, towards the March 1, 1919 movement, then towards Korean participation in the war effort to defeat the Japanese after 1937. In the March 1 movement, independence leaders in Korea and abroad secretly planned a series of popular, peaceful demonstrations to demonstrate to the representatives of the Big Four nations meeting at the Versailles Conference the desire of the Korean people for independence. The demonstrations caught the Japanese military rulers of Korea by complete surprise and they reacted with ruthlessness in suppressing them. Although the movement failed to obtain its objectives and many thousands were killed or imprisoned, the movement was nevertheless an extraordinary achievement of the Korean people and remains the most glorious moment in the history of the independence movement.

Koreans in America played an important role in the March 1 movement and in the establishment of the Korean Provisional Government in Shanghai that followed it. In 1918 officers and members of the Korean National Association sponsored two delegates to observe the proceedings at the Versailles Conference, Syngman Rhee and Henry Chung, but they were unable to leave the United States because they had no passports and the United States Government would not grant them documents necessary to depart. Their appeal to President Wilson was ignored, in spite of Wilson's professed sympathy for the Koreans and his friendship with Rhee. Following the March 1 movement Koreans in America planned a Korean Congress to meet in Philadelphia in April 1919. About 70 delegates from the United States, Mexico and Hawaii attended, along with numerous American religious and political figures. A Korean Commission was established under Rhee in Washington, D.C., and an active publishing campaign designed to attract sympathy and support for Korea was begun, and with considerable success. Through the Korean Commission in Washington, funds were collected from Koreans in the United States and Hawaii to establish and support the Korean Provisional Government in Shanghai. These funds were vital to the Provisional Government, and Rhee's decision in 1924 to withhold funds greatly contributed to its demise.

Rhee's decision reflected the factionalism within the Korean independence movement and within the Korean community in the United States as well. In part the factionalism was due to ideological differences, but also to personality differences and regionalism. Pak Yong-man and other Koreans in America and Hawaii split with Rhee at an early stage over the question of strategies in the independence movement. Pak and others wanted to provide military training for the eventual military reconquest of Korea by Koreans. In 1912 a military training school was established for Koreans in Hastings, Nebraska, by Pak, which was attended by about 150 persons and from which they were graduated. Similar schools were established in Hawaii. In general, Rhee eschewed military preparedness in favor of appeals to enlightened world public opinion, especially that of the United States, in forcing the Japanese to leave Korea.

As a result of this and other differences, Rhee broke with the Korean National Association and established his own organization, the Tongji hoe, or Comrades' Association, and in Los Angeles, his own church group, the Los Angeles Free Church. His support was principally from persons who came from southern Korea, which while substantial in Hawaii, was negligible on the mainland.

Rhee's principal rival among Koreans on the mainland was Ahn Chang-ho, a Christian intellectual from North Korea who had organized the first societies for Koreans in the United States in 1903, who had spent many years in California before returning to Korea, ultimately to die in a Japanese prison in 1938. In addition to receiving support from the Korean National Association, Ahn formed his own organization, Hungsa dan, or corps to Promote Leadership, which was loosely allied with the Korean Prebyterian Church in Los Angeles and elsewhere. Relations between these two and other factions were so bitter that many of those who had opposed Rhee in the United States found themselves unable to visit Korea after he became President in 1948, for fear of being labelled communist.

Although largely quiescent during the 1920's, the independence movement was revitalized with the Japanese seizure of Manchuria in 1931, and especially after the outbreak of the Sino-Japanese War in 1937. As during the earlier periods of activity, Koreans in America emphasized military preparedness and appeals to American public opinion, with the emphasis generally upon the latter. Throughout the 1930's the Korean National Association urged the United States to implement an embargo against Japan and staged demonstrations each March 1 against the Japanese Consulate in Los Angeles and elsewhere.

With the American entry into the war, Koreans began to actively plan for the day of Korea's imminent liberation. A major concern of Rhee and other Koreans in America was that they would not be taken into consideration by the United States in its postwar decisions respecting Korea. Hence, many activities of the Koreans in America were designed to convince the American Government and public that Koreans should not be given the same treatment as Japanese and that Koreans should be allowed to govern their own nation. In case of Rhee, he was also especially concerned with proving to the American Government that he was the legitimate representative of the Korean people in America and Korea, but he was largely unsuccessful at that time.

In part to accomplish these aims, Koreans in America organized and financed a volunteer force that was trained in guerilla tactics to be used against the Japanese in Korea. Although about 300 Koreans were trained in this unit, it apparently never did link up with the large numbers of Korean guerilla units that had been active in Manchuria and along the Korean border throughout the 1930's. Another 100 Koreans in Southern California were organized into a special unit in the California National Guard and trained for warfare. In addition to military training and financial support for it through contributions and purchase of defense bonds, Koreans also joined in anti-Japanese war propaganda with great fervor. Declaring themselves to be the "champion Jap-haters of the world," Koreans unanimously supported the move to intern Japanese-Americans during the war and in other ways declared their allegiance to the Allied cause.

In spite of their aspirations, Koreans in the United States found themselves largely frustrated by the postwar solutions worked out by the great powers. At the Potsdam Conference, it was decided to divide Korea at the thirty-eighth parallel, with the American Military Government ruling the southern sector only. As Syngman Rhee began to rise in power within the American sector, those who were not a part of his organization in the United States found themselves alienated. A fifteen-man delegation of Koreans from America to Korea in the postwar period was forced to leave when it found itself frozen out by Rhee and the American military authorities. Hence the division of Korea and Rhee's assumption of power in the South, together with the cultural dislocation felt by some Koreans after their long years in America, worked to alienate Koreans from

America in Korea and provide for their continued residence in the United States. Thus, many Koreans found themselves doubly exiled.

The character of the Korean community in the United States has changed considerably in the past twenty years, largely due to the influx of students and other immigrants. Including Hawaii, the Korean population in America may number as many as 50,000. Their social conditions, outlook and goals may differ considerably from the pre-1945 Koreans, but the experiences of the latter, including their problems and their many achievements, remain an important part of the heritage of Koreans and other Asians in America.

Appendix 15

Organized Gangs May Take Refuge in the U.S.

Gilbert Woo

(The following are excerpts of an article printed in the October 13 issue of The Chinese Pacific Weekly. *It is translated by John Fong of East/West. — Ed.)*

. . . The greatest difference between immigrants from China and other nations is, while other ghettos diminish, Chinatowns expand. Other ethnic newspapers close one after another, even the 80-year-old *Daily Foreword*, a Hebrew paper in New York City, has fallen on hard times. But papers in Chinatown are flourishing. With the exception of some older people and Mexicans, very few immigrants depend on their mother tongues to look for jobs or to participate in social life. But in Chinatown, the use of the Chinese language is very common. We also witness immigrants' abandonment of their superstitious traditions after getting here, but not the Chinese. They seem to love to revive ancient traditions. This situation in Chinatown, more or less has to do with gang activities, real estate speculation and buying out of local stores.

Transfer

This phenomenon will continue on the same level or even escalate till the year 1999 when the British lease of Kowloon's New Territory is up. During this period, the wealthy people in Hong Kong will gradually give up their holdings and businesses in Hong Kong and transfer their cash into the Chinatowns of America. . . .

We will eventually face the day when China takes back Hong Kong and Kowloon and liberates Taiwan. Then the U.S. will take in a large group of refugees from Hong Kong and Taiwan. . . .

Generally speaking, taking in a large group of refugees itself is not a bad thing. However, if we take in the bad ones as well as the good ones, the bad ones can change Chinatown into another world. If you think today's gangs (including both the youngsters and adults) have reached their worst point, you're wrong. In the future, those who would escape first from the Communists' "evil hands" are probably the underworld elements.

We still remember that before the liberation of Kwangchow, the underworld group called 14K left in a hurry to set up new operations in Hong Kong. The Saigon underworld group also moved to Hong Kong with their gangs and weapons after the Vietnam war.

Gangs

If China were to take back Hong Kong and Kowloon (and liberate Taiwan), triade gangs by the tens of thousands will mix in the first groups of refugees to come to Chinatown. This will be their last survival ground. Now, our present gangs would be kid stuff compared with these seasoned crooks from Hong Kong. . . .

These are my own personal worries, for who can tell what will happen in 10 or 20 years? Perhaps, China will have only one government at that time, thus minimizing the senseless infightings of Chinese party politics. Would our own people concentrate our efforts to work for community welfare then? I am not too optimistic.

Appendix 16

Marginality and Multiculturalism: Another Look at Bilingual/Bicultural Education

John Lum

Bilingual-bicultural education — whether native language oriented, second language oriented, culture oriented, or any combination of them — is often touted as a means of making our society truly pluralistic. If so, we must carefully examine what goes on in our bilingual programs. Will they really lead to pluralism, or will they lead to further separatism? Will they produce students who live in, between, and beyond the races? That is, will they produce people who will make our pluralistic society survive? What will these pupils look like? How will we know we have produced children with non-separatist outlooks?

With such statements and questions, one would be wise to set up some parameters, definitions, and framework. In public relations, the word "cosmopolitan" is bandied about quite imprecisely. San Francisco is a cosmopolitan city; Honolulu is a cosmopolitan city. The cosmopolitan nature of these two cities, however, is quite different. While it is true that both of these cities have a variety of ethnic and cultural groups residing within their boundaries, the relationship of these groups to each other is different. San Francisco's ethnic and cultural groups live, in many cases, in relatively clearcut areas. There is a Chinatown (in fact, two of them); there is a Japan town; there is a heavily Latino area; and, at one time, there were Russian, Italian, and Irish areas. These areas are more than geographical; they dictate, to varying degrees, forms of segregation with all of its leisure, work, and marriage rules of "knowing your place." Honolulu's cosmopolitan nature, on the other hand, is less rigid. While there are ethnic and cultural neighborhoods, they are of lesser size and restriction. There is more mixing of the ethnic cultures in Honolulu in play, work, and marriage.

All this discussion is to focus in on three terms that should prove of use when looking at the potential outcomes of bilingual education. These terms are "multicultural society," "culturally pluralistic society," and "marginality."

Multicultural and Culturally Pluralistic Societies

Multicultural and culturally pluralistic societies are often used interchangeably to indicate geographical areas that contain citizens from a number of cultural and ethnic backgrounds. When applied to persons, multicultural persons and culturally pluralistic persons are considered to be people whose actions and thoughts reflect more than one culture. As with the word "cosmopolitan," it might be helpful to note that the terms "multicultural and culturally pluralistic persons" can stand for at least two major things. In one instance, a person may act as, say, a Chinese, and at another instance, as an American. Depending on the time and circumstance, this person acts either as one cultural type or another, but not both. His actions can generally be pegged as typically Chinese or typically American. On the other hand, there may be some kinds of multicultural or culturally pluralistic acts that may not be considered wholly Chinese nor wholly American, but, rather, a combination of them.

Viewed in this way, difficulties raised in Adler's[1] otherwise fine article are overcome. In Adler's description, a multicultural person can leave one frame of reference for another without necessarily returning to the original frame of reference. To me, this is not culturally pluralistic, nor is it multicultural. If a person leaves one culture and picks up only one more, s/he still reflects only one culture, and is not, accordingly, culturally pluralistic or multicultural

at any given time. Over her/his lifespan, it might be said that this person was culturally pluralistic, but even in this context, it is misleading.

As an observation, it would appear that most actions that are not purely ethnic are probably of the first description rather than of the second one. A person, for example, acts at one time like a Chinese and at another time like an American. Infrequently are her/his actions a mixture of both Chinese and American.

The Marginal Person

A phrase that seems appropriate to this discussion is "the marginal person." A marginal person is thought of as one whose actions do not reflect well any one culture. One example of such a person is a Chinese public school educator colleague of mine. When he is in academia, his academia friends view him as a practitioner; when he is working in the school district office, his co-workers think that he is a theorist. When elderly Chinese socialize with him, they think that he is too Americanized; when others socialize with him, they think he is very Chinese. When he works at the school district office, colleagues think that he is too community oriented; when he delves in community activities, community persons think that his heart is more with the employer than with the community.

Marginal persons can be tragic or they can be advantaged. They may fall as well as they may rise. They may be uncertain persons or they may possess wide horizons, keen minds, and detached and rational viewpoints. As Charles Willie[2] observes, they occupy the position that American ethnic minorities *historically*[3] have. During the height of the 1960 civil rights movement, the U.S. Commission on Civil Rights asked James Allen, then New York State Commissioner on Education, what had made the greatest contributions to educational change in his state. Allen said that peaceful demonstrations by Blacks did more than anything else. He did not refer to the powerful New York State Board of Regents, thus indicating to us something about the role of marginal people in social change.

A more balanced view of marginality might prevent one from suggesting that out-groups change their behaviors to be more like that of in-groups. Daniel Patrick Moynihan, in his 1965 government planning paper, "The Negro Family," implied that if Blacks emulate White family life, they might witness more progress.

Arthur Jensen implies the same when referring to intelligence. If Black children who perform poorly in school were to boost their IQ's to those of the Whites, they might be treated like them. This is similar to saying that one must think like Whites.

Even Michael Novak[4], perhaps the United States' foremost spokesman on white ethnic affairs, misses this point when he attacks those who attack Moynihan's report. Novak cites that Moynihan's facts and figures were generally accurate. True enough. Novak, however fails to see that Moynihan's detractors bemoan Moynihan's "White is right" attitude.

Willie also notes that the employment of Black women outside the home was a pioneering marginal activity that eventually resulted in the increase of White women employed outside the home. Had these Black women been made over into the image of White women, White women may not have been able to observe the good effects of work for pay. Has it dawned on any of us that White working women may be modeling their behavior after Black working women? Has it dawned on any of us that the so-called "overrepresentation" of Black women in the labor force may actually be the "underrepresentation" of White women in the labor force? Might it not be ethnocentric to think of the White population or the majority ways of anything as the model for minorities?

Marginal people who fall may be rootless or alienated; those who rise may be synthesizers. They do not have to act entirely like members of any particular group, majority or minority. Therefore, they can transcend boundaries, see new patterns, and

attempt to bridge gaps. Stanford Lyman[5] summed it up well when he said that marginal people are generally broadminded and unchauvinistic.

If marginal persons can unite and reconcile differences, one can assert that Chinese people, for example, exist and are significant as a people partly through their relationships with Blacks, Whites, and others. Conversely, Blacks, Whites, and others are significant as people, too, partly through their relationships with Chinese. When Chinese people try to find meaning, security, and significance—all elements of identity—within themselves, they often do so because the total society is not confirming them in these feelings. Self-confirmation, however, can be like self-love, of doubtful value. A group can never be certain of its social significance if only its own members believe it to be valuable. While racial, ethnic, or national groups can be a source of identity and pride, it is the outsider who expands their range of identity. And while racial, ethnic, or national unity (if even that can be attained) may be a source of power for social change, it is not enough. Marginality is an essential component in a healthy social system. Effective social systems endure the tensions brought about by the need for unity and stability on the one hand, and by the need for marginality and social change, on the other.

Cultural Identity

All this is to say that identity cannot be found by drawing apart from society. Identity is a social process in which one balances what s/he thinks of oneself to be and what others believe that one to be. Why, then, are race and ethnic relationships so powerful still? Because many fear the loss of identity. They think that they are maximizing their identities when they relate primarily to similar persons. In reality, however, they are limiting the range of their identity.

In illustrating the role of marginal persons as contributors to social change, Willie cites ancient and modern examples from Moses and Martin Luther King. Moses was a liberator of slaves who was reared in the house of aristocrats; King was a liberator of poor Blacks who was educated in well-to-do schools. They did not grow up as slaves or as poor people; yet, they were connected with them. Both had detractors among their own people who questioned their integrity and authenticity. People still followed them. They both had to contend with high governmental authorities who tried to restrict their movements, but they negotiated successfully on behalf of the constituents.

The pattern is strikingly similar for the Chinese ghetto poor in San Francisco. Almost all its present civic leaders are born and raised outside of Chinatown—Honolulu, Stockton, Fresno, Los Angeles, Hong Kong, Vietnam, etc. They all reflect middle to high socio-economic statuses. Some of them do not even have the Chinese language skills necessary to communicate directly with their constituents. In fact, the lawyer behind two successful lawsuits filed against the federal government (one in the area of education and one in civil service employment) is not even Chinese, but a Caucasian who is gaining some Asian identity.

To be sure, the scene in San Francisco's Chinatown is changing. A few home-grown Chinatown leaders are developing, such that the need for outside marginal allies is diminishing somewhat. The test of these home-grown leaders, however, will continue to be whether they themselves act as ethnic chauvinists or as marginal persons.

Leaders, particularly those not tied down by bureaucratic behaviors, are marginal persons who find their identities in the syntheses of groups. Leaders of social movements need not possess all of the characteristics of the people whom they lead. Hopefully, this view will be sobering to those who constantly call for unity of like-minded people.

In cross-cultural relations, it will continue to be marginal people who will synthesize

majority-minority relations into new social orders. But what variety will this marginality be? Culturally pluralistic or multicultural? In all likelihood, both kinds of marginality will prove of utility. After all, what is marginal at one time in history may not be marginal in another. Furthermore, what is marginal in one situation may not be in another. Until there is more theoretical framework on this question, the type of marginality aimed for may not be as important as the quality; that is, the type to be developed should be ones whereby people rise and not fall, and whereby they be advantaged and not tragic.

Pluralism or Separation?

Early in this article, it was questioned whether bilingual-bicultural education would lead to pluralism/multiculturalism or to separatism. These questions were not frivolous. A casual observation of many bilingual education programs will reveal that their instructional processes and contents involve little comparing and contrasting of cultures, especially in non-trivial matters. Even when there is the studying of more than one culture, the cultures are often studied separately, such that interrelationships and mutual cooperation are hard to come by. Such bilingual educational models might more appropriately be termed "ethnic" or "multi-ethnic" education rather than "cross-cultural," which presupposes comparisons, contrasts, and cooperation. In a word, segregation in curriculum lends itself to segregation in one's way of thinking. Of itself, bilingual education does not preclude segregation of curriculum. It does, however, with a little foresight and planning, lend itself to non-segregation and marginality.

Even here, it does not automatically lead to a high quality of marginality. Again, done well, it could. These caveats take on more meaning when one studies much of the community politics behind bilingual education. Almost to a person, community advocates of bilingual education stress that its major purpose for existing is to preserve a specific language and culture, and that by some miracle, that preservation would enable a person to be culturally pluralistic or multicultural.

Mono-ethnic Chauvinism

It must be contended, however, that emphasizing one's own cultural and linguistic heritage does not of itself lead that one to be multicultural or pluralistic. If anything, without balance, such emphasis might even lead one to mono-ethnic chauvinism or ethnocentrism.

Ethnic community politics, one must remember, is predicated on getting the most resources for one's own community. While this might be just, one must be careful that this spirit is ameliorated in bilingual-bicultural programs.

To gain a proper understanding of self and society, then, a sense of transcendance must be fused into bilingual programs. The urge for freedom and change as well as the need for control and stability must be considered. Pupils who will try to reconcile the peoples of the world and who show creative marginality must be developed.

The preservation of a native language and culture—one of bilingual education's major goals—does not have to mean that the learning of other cultures and languages must stop. The "how" of all this, broadly speaking, means that the structure and content of bilingual educational programs must be carefully and professionally drawn up to include a host of subject matters and realities of life. For example, both the language and content components of bilingual programs have to talk about something. That something ought to be more than foods, festivals, and other symbols. Crosscultural views of competition/cooperation, sex roles, nurturance, attitudes, habits, aggression, values, morality, cleanliness, authority, peer relationships, work, play, emotions, nature of family, independence/dependence, ecology, immigration of non-natives, all can be dealt with at all levels of education. Additionally, the problems that all people must face,

majorities and minorities alike, should also be incorporated. These include career education, consumer education, futurism, doubiespeak (systematic ways of lying), and issues of war and peace. And as if these topics were not enough, certain skills must also be incorporated—values inquiry; decision-making; bureaucratic and organizational skills as employees, managers, clients, and entreprenours; mathematical; persuasion; and mediating.

Impossible? Not really. A real effort at overcoming parochialism is necessary. Propagandistic tone aside, English language lessons in the People's Republic of China are also social studies lessons. The following is an example:

> Lei Feng was born into a poor peasant family. His parents died when he was seven years old. He had to look after pigs for the landlord. The landlord was cruel and beat him . . . He is a fine example to us all. He is dead, but his spirit lives in our hearts forever.[6]

In like manner, language learning and cross-cultural education can be combined. Such treatments should go some way towards developing marginality.

In conclusion, it is argued that bilingual education can be a powerful tool in helping children resist cultural isolation, but that before this can happen, much theoretical and practical thought must be given to curriculum development that reflects marginality through interdisciplinary and cross-cultural treatments.

FOOTNOTES

1. Adler, Peter. "Beyond Cultural Identity: Reflections Upon Cultural and Multicultural Man," *Topics in Culture Learning*, Brislin, R. (ed.), East-West Center, Honolulu, Volume 2, 1974, pp. 23-40.
2. Willie, Charles. "Marginality and Social Change," *Transaction/Society*, July-August, 1975, pp. 10-13.
3. The word "historically" is emphasized because I do not view many of the recent demands by ethnic minorities to be marginal at all.
4. Novak, Michael. "Race and Truth," *Commentary*, Volume 62, No. 6, December 1976, pp. 54-58.
5. Statement made at the evening session of the First National Conference on the Chinese in America, University of San Francisco, July 10-12, 1975.
6. As quoted by R. F. Price, "English Teaching in China," English Language Teaching, October 1971.

Appendix 17

Pluralism and Potpourri: Asian Ain'ts*

John B. Lum, National Institute of Education

Bilingual-bicultural education as an instructional tool holds much potential for learners of any age to cope with the many problems that they encounter in life. Unfortunately, however, much of its present effort is rank amateurism. Happiness, more than intelligence, is sought after. Much of the fault for this situation lies with the operational myopia of what the real scope of bilingual-bicultural education is.

Although this article takes particular aim at Asian programs, an area this writer is familiar with, many other ethnic bilingual-bicultural programs obviously contain the deficiencies mentioned throughout this article.

The following outline, although itself minimal in scope, is larger than some of the theory and thought that go into the planning of many bilingual-bicultural programs:

1. The scope of the program
2. Some civil service examination and higher education figures concerning Asians
3. A theoretical discussion of Asian linguistic and social voicelessness
4. Typical American educational programs for Asians and their failure to fulfill real needs
5. Sample of China's children's literature as models of fulfilling needs assessment
6. Some orientation techniques for sensitizing persons involved in cross-cultural education
7. Some curricular concepts for Asians in America

The scope of the problem. Although the term "disadvantaged" is generally in disfavor, it is used deliberately here because all persons are disadvantaged in relationship to something else. Here, disadvantaged is meant those social and cultural factors that cause a child to enter a school system with knowledge, skills, and attitudes which hinder learning and contribute to a cumulative academic deficit. These factors include race, social class, ethnic origin, poverty, sex, and geographic location.

Organized efforts to educate socially and culturally disadvantaged children have a long history, of which one effect in the Western world has been compulsory free education. Aside from the time aspect, the problems of educating socially and culturally disadvantaged children have a geographical aspect, too. These problems have taken on such worldwide proportions that the International Bureau of Education made them the theme of its International Conference on Education in September 1971. Additionally, the prestigious Organization for Economic Cooperation and Development (OECD) has several educational programs studying the education of the culturally and socially disadvantaged. Another organization that comes to mind is the Council for Cultural Cooperation of the Council of Europe. As a result of groups like these, certain structural changes have come about (the increasing of early childhood education programs and the increasing of school counselors in the lower grade levels), as have

*This article is based primarily from an address delivered at the "Bilingual Educator's Workshop," February 28, 1974, Pasadena, California. The workshop was sponsored by Los Angeles State University's Bilingual Leadership Training Institute.

longer-ranged goals (the emphasizing of career, vocational, and educational guidance; and the widening of sociocultural activities for adults and children).

With this brief background, attention is now turned towards a number of ideas about bicultural education, particularly as it may apply to Asians in America.

Some statistics. The following are the failure rates of those who took written civil service exams in San Francisco in 1971:

Whites	40%
Blacks	76%
Filipino	83%
Asians	71%
Spanish	73%
Other NW	81%

At the University of California, Asian students comprised 20% of the subject A classes although they made up only 12% of the Freshman classes. 53% of the Asians failed to demonstrate competence in college level reading and composition compared to 25% for the general campus population (1969).

These figures are only part and parcel of a larger problem that we now turn our attention to.

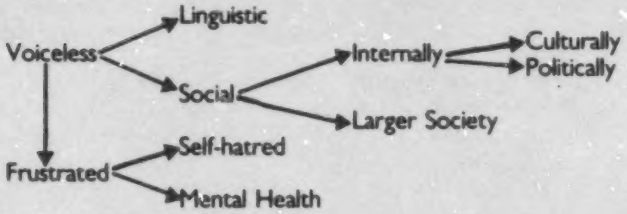
Linguistic and social voicelessness. A voiceless person is a frustrated person. In many ways, the Asians in America are voiceless. Some Asians are voiceless because they lack, through no fault of their own, English language skills of an amount that would even permit them to survive in their larger communities and societies. Programs that would enable them to pick up needed English language skills are totally inadequate in number, and even these few are seemingly perpetually threatened with unfunding. Despite the recent Supreme Court ruling (Lau vs. Nichols) that San Francisco's Chinese children require extra efforts from the SFUSD with their English language training, the local school system is making no apparent effort to comply short of asking others to help out, all the while asking nothing of itself.

For those who do have sufficient English language skills, they usually find that they are victims of another kind of voicelessness, a kind that is equally, if not more, frustrating than the first kind mentioned. These Asians are the ones who have few social skills. These are the ones who are socialized to be unsocial. Within their own narrow Asian communities, they are allowed little or no opportunities for leadership skills because they do not bow to the monied interests who economically and politically dominate the Asian ghettos and communities. Outside of the Asian communities, the larger society has forced the Asians into non-threatening fields, fields that call for little in-depth social contacts (pharmacy, engineering, accounting, etc.). For the few Asians who do get into social type activities, they are almost always prevented from assuming decision-making roles.

There is, then, a social/decision making vacuum among a large number of Asians. Make no mistake about it. The vast majority of Asians in America today fall into at least one of the two categories above, if not both of them. The results have been disastrous, albeit predictable. To this day, Asians are in a voiceless vacuum, and in their frustration, often turn upon themselves instead of the systems that cause their frustrations. Their general desire to cause no trouble and noise, a cultural as well as a social defense against the larger society, has made them voiceless and defenseless — both of which are bad for their general mental health. Consequently, they are often overlooked in social programs that can uplift them to full citizenship. They are skimmed over both by the ethnic majority and by the other ethnic minorities alike.

The following model summarizes the major points of this discussion:

Theoretical Model of Asian-American Voicelessness



What educational resources can help alleviate some of the conditions mentioned? What skills can Asians acquire in schooling that would uplift them to adequate citizenship in American society? The discussion that now follows will examine the present educational situation as well as future directions that must be taken.

Typical programs and their inadequacies. Most bilingual programs have never really seriously defined such terms as bicultural, multicultural, crosscultural, intercultural, and intergroup. Furthermore, on an operational level, these programs have not seriously faced up to the fact that they could lead to separatism as distinguished from pluralism or to the melting pot as distinguished from pluralism. Specifically, these programs have not examined what their curricular processes are and what they can lead to. Is it really cultural pluralism when a school year's lessons cover, say, Chinese culture (the more esoteric parts of it, yet) with little said of comparative and contrastive findings? Where does cultural pluralism end and the melting pot begin (heaven forbid) when special programs claim to give students the best of every culture? In other words, how do we know we have reached one and not the other?

Regardless, time is not to be spent now on definitions that are highly philosophical. What is being pointed out is that what programs say they are and what they really are, have not, to a great extent, been carefully thought out. Without careful examination of curricular processes, one does not know if a program is really heading towards cultural pluralism.

Cultural pluralism aside, there is a pluralism of types of Asians. This brings to mind the terms "Asian," "Asian-American," and "Oriental." By Asian, it is generally meant to include peoples and cultures from Far Eastern countries such as China, Japan, Korea, Mongolia, Thailand, Ceylon, and Burma; from other Eastern countries such as India, Pakistan, and Nepal; and from Pacific areas such as Indonesia, the Philippines, Micronesia, Melanesia, and Polynesia. Asians, then, is quite a large term. Asian-Americans, obviously, are those Asians whose experiences have included some time spent in America. Oriental is a narrower term than Asian. It generally applies to Asians just from the Far East, such as China and Japan. Some Asians are sensitive to this word because to them it has overtones of Western colonialism and imperialism.

Given these broad definitions, one would be hard put to see any Asian bilingual program in the United States studying more than one Asian country. Furthermore, even in studying one specific Asian group, the Chinese, for instance, bilingual programs have failed to meet the needs of American born Chinese as distinguished from the overseas born. These programs have also failed to distinguish the differences of the suburban Chinese from the urban and of the urbane from the non-urbane. None of these categories necessarily overlap. Yet, how often are Chinese bilingual programs set up as if every Chinese child were from China and also still in China? Where is the pluralism?

A third way in which many Asian programs, bilingual and otherwise, are not pluralistic is their not addressing themselves to needs common to all cultures — health, safety, and welfare; career education; consumer education; environmental education; issues of war and peace; futurism. And running across all these are the skills of values inquiry and clarification; decision-making; bureaucratic and organizational skills as an employee, customer, client, manager, and entrepreneur; mathematical skills; and argumentation skills. Do not our non-English-speaking and limited English-speaking children need these studies as much, if not more, than their more advantaged English speaking peers? Do not bilingual-bicultural programs provide a good opportunity for learning commonalities and differences that can lead to real crosscultural understanding? Would safe studies on holidays, folk customs, and foods *alone* help the non-English-speaking and limited English-speaking child to cope with the harsh realities of life in America?

Just a short while ago, mention was made of futuristic studies. This may seem far-fetched, but think of these facts. Divide the last 50,000 years of man's existence into lifetimes of 62 years each. There have been 800 such lifetimes. 650 of these were spent in caves. Only in the last 70 lifetimes has it been possible for us to communicate effectively from one lifetime to the next. Only during the last 6 lifetimes have masses of people seen printed words. Only during the last 4 has it been possible to measure time with precision. Only in the last 2 has anyone used an electric motor. Most of the material goods we use in our daily life have been developed in this, the 800th lifetime. Our environment is always new (if not depleting), increasingly unfamiliar, and alien. Alvin Toffler says that these unfamiliarities produce future shock. So, our educational programs have to help our children overcome not only cultural shock but also future shock. Since Asians generally have a great respect of things in the past, do not our Asian bilingual programs have a greater mission than to just study lesser concerns? Is there the realization that Asian children face greater prospects of disorientation than many other children? It is no accident that an organization known as the Asian-American Mental Health Federation has recently been formed to begin coping with some of the problems mentioned.

Much of this discussion is based on the premise that the racism undergone by Asians has differed from that undergone by Blacks, Spanish-surnamed and Native Americans. Whereas these others were often separated from their past and culture, this was not generally true of Asians in America. Despite the great prejudices heaped upon them in America, Asians have been able to reinforce much of their native cultures and identities. Accordingly, what may be cultural survival for one ethnic group may be luxury for the Asians. If one ethnic group needs generous curricular doses of holidays and ethnic foods for pride and identity, most Asians do not since they already live their Asian identities and have not been separated from them. Additionally, if there is to be any studying of foods or festivals, it should be done as crossculturally as possible. There should be underlying themes that cross all cultures. Isolated studying of foods and festivals, however, is of limited value.

There is yet another area of pluralism ignored by most Asian bicultural programs, that of studying the varying things that add up to an Asian identity — e.g., Asian forms of genealogy, simple uses of the abacus, folk arts such as paper cutting as distinct from esoteric paintings and scrolls. Even in the area of children's textbooks discussing Asian people to emulate, the so-called Asian "heavies" are usually Asians who have had nothing to do with the experiences of the majority of Asians in America. The Asians who worked their way up to be a senator or the Mandarin Chinese who helped build the atom bomb just somehow does nothing for Asian identity, particularly as these types of Asians have little to do with the mass of Asians who have truly helped to build America.

Why these real Asian heroes are rarely ever mentioned in Asian bilingual programs is still a mystery.

Children's textbooks from China. In the area of children's textbooks, Asians, fortunately, have good examples from the Peoples Republic of China as to how needs assessment is being successfully met. Aside from the didactic tones that we Westerners are not used to hearing, China's children's textbooks reflect a style and content that has been deliberately chosen to achieve a premeditated end. For example, these textbooks unobtrusively meet these need areas: (1) Children do not cease being children even though they concern themselves with adult affairs; (2) sex roles are challenging; (3) China's ethnic minorities are participating positively in the issues that affect all of China and they are not pictured as exotics or as aliens; and (4) there is moral commitment in that the values China wants respected and developed show through clearly. In *The Little Doctor,* it is a girl that is treating a doll and teddy bear. It is also a girl that is repairing a rocking horse with "boys" tools. In the *Red Women's Detachment,* open recognition is given of the first women's detachment done by a minority group, the Li people of Hainan. In *Brave Little Shepherd Shaolu,* an Inner Mongolian boy leads a flock of 400 sheep safely through a blizzard. In *Huang Chikuang,* for older children, there are horrors, political developments, and commitments by the hero.

There is no expression of paternalism. No one must prove his or her equality. There is often a thematic emphasis on the ability of a united people to pit determination successfully and to display ingenuity against oppressors.

These books are inexpensive — averaging 25¢ — and are visually attractive. They provide good models of meeting needs in a professional way. They also retain their varied Asiannesses, if there is such a word.

Asian bicultural programs would do well to learn some lessons from their counterparts in China. Other works that capture the identities of the peoples they portray are works by people like Langston Hughes (e.g., *The Best of Simple,* "Christmas Song") and like Hawaiian children's authors who use pidgin English in a most charming style.

Some orientation techniques for cross-cultural sensitivity. Since this workshop is for adult bilingual educators and leaders, some discussion and ideas about orientation, or reorientation, to concepts of bicultural techniques ought to be gone over.

One assumption bilingual-bicultural personnel should come away with is that all cultural groups have natural linguistic and cultural barriers. People who live only in one culture probably do not recognize this fact. Learning about these barriers is not so that they can be torn down or circumvented. Instead, bilingual-bicultural personnel should create an attitude of knowing their own barriers and those of other cultures and developing healthy attitudes towards these boundaries. For example, those who are familiar with Hawaii know that the word "kuliana" means one's own private domain. The old Hawaiians divided their properties with lava walls. These enclosures, kulianas, separated one household from another. Besides separating, these kulianas also established the identities of different groups. It is interesting to note, as Gregory Trifonovitch states in *Topics in Culture Learning* ("On Cross-Cultural Orientation Techniques"), that all of the wars fought among the Hawaiians were among neighboring villages and islands where there were no man-made barriers between them. As the saying goes, "Good fences build good neighbors," quotes Trifonovitch.

Another assumption is that culture is usually more effectively learned on the affective level than on the cognitive level, particularly when first learning about another culture. Being imbued with a missionary complex, many would ask those of other cultures something about, say, their family systems. In a good orientation program, the person being asked should throw the question back at his questioner first. This tactic would put the burden of proof on the "savior," who would then have to investigate

and verbalize his own cultural patterns.

A technique to create an awareness of cultural differences is to shock the participants, in keeping, of course, with the affective domain. During a group training session, as described in *Topics in Culture Learning*, with Americans and Micronesians, a female Micronesian staff member appeared before the group in her native attire, i.e., a grass skirt and bare breasted. After her address, the participants discussed their reactions. Comments ranged from "It wasn't necessary for you to do this. We could have found out later by ourselves," to "That was great, but I was too embarrassed to look," to "I wanted to gawk, but my wife wouldn't let me." The Micronesians then explained that they had the same reactions to American women wearing shorts, exposing thighs, tabu parts of the body in their culture. Knowledge, obviously, was internalized on the affective level.

Another example of an effective technique is to encourage participants to be themselves although they may be in a different environment. Doing this will show that it is wrong in real life. For example, one Micronesian staff member was holding language lessons on the grass next to the beach. He interrupted his language lessons by blowing his nose the Micronesian way, i.e., he put his thumb to one nostril and blew very sharply through the other, clearing his nose on the grass. At first, this was tolerated by the American participants, but later, some became very disgusted, and finally, one of the braver Americans approached the Micronesian teacher and explained that it was unsanitary to blow his nose the way he was. The Micronesian immediately apologized and then asked that the American show him the way Americans would perform the same function. Whereupon, the American pulled out his handkerchief and blew his nose. Immediately, the Micronesian reacted and said, "And you carry that stuff in your pocket all day long?" Yes, even sanitation matters are culturally based. Hopefully, this description will alert the reader to the fact that we in crosscultural education must know and respect cultural barriers.

To help the Americans overcome the feeling that Pacific Islanders were relaxed and lazy, the Micronesians invited the Americans to live one day as they did. By the time the Americans discovered in the early morning that there was no such thing as electricity; that toilets had to be flushed by sea water carried from a central source; that breakfast consisted primarily of coconuts; that they had to hunt for shell fish; that they had to build a fire, husk the coconut, grate the copra, and squeeze the milk, they were quite tired. All these activities, it might be added, were performed without the benefit of watches. And after breakfast was completed, the Americans had to prepare for the next meal. The rest of the day was no easier. The next day, in discussing their reactions, the Americans realized the hardships that were imposed on the Micronesian families when they had to sacrifice their children's assistance to the schools. They also realized that many Micronesian children were expending a great deal of energy before school started and thereafter seemed tired. This was not to be mistaken for laziness or boredom.

In our bicultural programs, then, there should be less emphasis placed on books and more on learning from people. Much cultural and language learning on the cognitive level should be accomplished through sharing. By this technique, educators may come to realize that education should be *with* rather than *for* our children. A must, also, is to have trainers from both cultures.

Some crosscultural curricular concepts. On page 24, a number of topics were alluded to as being necessary areas of study for Asian bilingual/bicultural programs — consumer education, war and peace, values inquiry, etc. If all these seem too much for any program to undertake, perhaps the work can be simplified by narrowing the number of topics into major themes such as (a) similarities and differences, (b) change and adapta-

tion, (c) living together — e.g., family and kinship, community and nation, race and migration, (d) making a living — human needs, using resources, competing and cooperating, (e) freedom and control — rules and customs, rights and responsibilities, and (f) planning and changing — making decisions, community planning.

Aside from the what, the what to teach in crosscultural education, one needs to know something about the how. The curriculum should be concept based more than content based; the concepts ought to be applied; they ought to be thematically unified; and local experiences should provide the content by which the concepts are attained. More specifically, crosscultural education should be based on a clearly expressed need. More likely than not, limited and non-English-speaking children will become alienated from their own cultures through schooling. To prevent this, the major tactic would be to find ways of involving them, ways consistent with modern education. In Palau, for example, teams of older youngsters collected oral histories from old village people. The old people were taped, which were then transcribed into Palauan texts with the translating done by the children. In turn, these translations were checked by older and more knowledgeable Palauans. To date, two booklets of legends have been edited and published.

Another text prepared was on the contacts made between Palauans and outsiders as seen through the eyes of Palauans.

These results are quite considerable and commendable, but of greater importance is the relevant experiences which the Palauans underwent. Curricular processes were as important as the products produced. Local crosscultural learning can be fun.

Summary. In tying together the various areas discussed — (a) the historical and international scope of educating culturally disadvantaged children, (b) the post-school problems of Asian-Americans, (c) the directions Asian educational programs should aim for, (d) the examples China today presents us in the field of children's literature, (e) the crosscultural orientation techniques used by Americans and Micronesians, and (f) the broad curricular processes educators should be aware of in developing viable and relevant programs — the reader should be left with the knowledge that Asian bilingual and bicultural programs must make themselves pluralistic in any number of ways. This situation of most Asian programs being non-pluralistic should not be in this day and age of information explosion and communication revolution. Norma Hernandez, in the Winter 1973 issue of the *Review of Educational Research*, collated 227 research studies of variables affecting the achievement of Mexican-American students. Can Asians afford not to make an effort along this line? Have there not been studies on Asian achievement variables — physical, psychological, cultural, social, and economic? Is there not a vast set of resources to draw upon — the International Bureau of Education, UNESCO, and Hawaii's East-West Center, for example? Asians need not reinvent the wheel nor need they remain amateurs in their educational undertakings.

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Appendix 18

New Approaches To Bilingual, Bicultural Education*

Categories of the Field Sensitive Teaching Style

Category: Personal Behaviors

1. Displays physical and verbal expressions of approval and warmth; e.g., embracing and sitting close to a child
2. Uses personalized rewards which strengthen the relationship with students

Category: Instructional Behaviors

1. Expresses confidence in child's ability to succeed; is sensitive to children who are having difficulty and need help
2. Gives guidance to students; makes purpose and main principles of lesson obvious; presentation of lesson is clear with steps toward "solution" clearly delineated
3. Encourages learning through modeling; asks children to imitate
4. Encourages cooperation and development of group feeling; encourages class to think and work as a unit
5. Holds informal class discussions; provides opportunities for students to see how concepts being learned are related to students' personal experiences

Category: Curriculum-Related Behaviors

1. Emphasizes global aspects of concepts; before beginning lesson ensures that students understand the performance objectives; identifies generalizations and helps children apply them to particular instances
2. Personalizes curriculum; teacher relates curriculum materials to own interests and personal life as well as to those of students
3. Humanizes curriculum; attributes human characteristics to concepts and principles
4. Uses teaching materials to elicit expression of feelings from students; helps students apply concepts for labeling their personal experiences

Categories of the Field Independent Teaching Style

Category: Personal Behaviors

1. Is formal in relationship with students; acts the part of an authority figure
2. Centers attention on instructional objectives; gives social atmosphere secondary importance

Category: Instructional Behaviors

1. Encourages independent student achievement; emphasizes the importance of individual effort
2. Encourages competition between students
3. Adopts a consultant role; teacher encourages students to seek help only when they experience difficulty
4. Encourages learning through trial and error

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* *New Approaches to Bilingual, Bicultural Education* was published and distributed by the Dissemination and Assessment Center for Bilingual Education in Austin, Texas.

5. Encourages task orientation; focuses student attention on assigned tasks

Category: Curriculum-Related Behaviors

1. Focuses on details of curriculum materials
2. Focuses on facts and principles; teaches students how to solve problems using shortcuts and novel approaches
3. Emphasizes math and science abstractions; teacher tends to use graphs, charts, and formulas in teaching, even when presenting social studies curriculum
4. Emphasizes inductive learning and the discovery approach; starts with isolated parts and slowly puts them together to construct rules or generalizations

Developing Cognitive Flexibility

Introduction

Many American educators are becoming increasingly concerned about exclusionist policies of American public education. Of particular concern is the tendency of public education to attach importance to the language, values, and cultural heritage of only the "mainstream" American culture. Many of the new bilingual, bicultural programs in this country are currently attempting to overcome this injustice. But, will bilingual, bicultural education have fulfilled its ultimate potential simply by bringing "new" languages and cultures to the classroom? We believe not.

Bilingual, bicultural education appears to be a promising vehicle for realizing a more fundamental objective, that of promoting and protecting the diversity represented in American society.* Throughout the last five manuals, we have discussed this objective in the language of cultural democracy. In this manual we will explore a frontier area of cultural democracy, one that we believe has far-reaching implications. This frontier area is promoting bicognitive development, or addressing education to children's potentials for cognitive flexibility as well as linguistic and cultural flexibility.

What Is Cognitive Flexibility?

Tailoring the learning environment to a child's preferred cognitive style is an important first step in culturally democratic education. Another important step is familiarizing the child with the cognitive style with which he is initially unfamiliar. When this familiarization is managed sucessfully, the child acquires the ability to function comfortably and competently in his preferred cognitive style and in the "non-preferred" or unfamiliar cognitive style. Cognitive flexibility of this nature describes children we call bicognitive.

Bicognitive children function well in settings which vary in emphasizing field sensitivity or field independence. For example, bicognitive children are comfortable in both cooperative and competitive settings. They understand and master both impersonal and social abstractions. Depending on the requirements of a problem, they make use of either inductive or deductive reasoning. They are successful in classes in which teaching is primarily field independent as well as in classes which stress field sensitive teaching. In addition, bicognitive children have an advantage in many situations by being able to use the field sensitive and field independent cognitive styles simultaneously.

Outside school, bicognitive children are more able to participate effectively in cultures which differ markedly from one another in human relational styles, communication styles, and thinking styles. In other words, bicognitive children are adaptable. They are resourceful and capable of profiting from a wide variety of educational and social settings.

*For a thorough discussion of this point, see M. Ramirez and A. Castaneda, *Cultural Democracy, Bicognitive Development, and Education* (New York: Seminar Press, forthcoming).

Field Sensitive Teaching Strategies Observation Instrument

Indicate the frequency with which each teaching behavior occurs by placing a check in the appropriate column.

Teacher's Name _____ Grade _____ School _____ Date _____

Teaching Situation _____ Observer's Name _____

Teacher's intended teaching style (if applicable) _____

FIELD SENSITIVE TEACHING BEHAVIORS	FREQUENCY				
	NOT TRUE	SELDOM TRUE	SOMETIMES TRUE	OFTEN TRUE	ALMOST ALWAYS TRUE
PERSONAL BEHAVIORS					
1. Displays physical and verbal expressions of approval and warmth					
2. Uses personalized rewards which strengthen the relationship with students					
INSTRUCTIONAL BEHAVIORS					
1. Expresses confidence in child's ability to succeed					
2. Gives guidance to students; makes purpose and main principles of lesson obvious to students					
3. Encourages learning through modeling; asks children to imitate					
4. Encourages cooperation and development of group feeling					
5. Holds informal class discussions relating concepts to students experiences					
CURRICULUM-RELATED BEHAVIORS					
1. Emphasizes global aspects of concepts; clearly explains performance objectives					
2. Personalizes curriculum					
3. Humanizes curriculum					
4. Uses teaching materials to elicit expression of feelings from students					

Field Independent Teaching Strategies Observation Instrument

Indicate the frequency with which each teaching behavior occurs by placing a check in the appropriate column.

Teacher's Name _____ Grade _____ School _____ Date _____

Teaching Situation _____ Observer's Name _____

Teacher's intended teaching style (if applicable) _____

FIELD INDEPENDENT TEACHING BEHAVIORS	FREQUENCY				
	NOT TRUE	SELDOM TRUE	SOMETIMES TRUE	OFTEN TRUE	ALMOST ALWAYS TRUE
PERSONAL BEHAVIORS					
1. Maintains formal relationships with students					
2. Centers attention on instructional objectives; gives social atmosphere secondary importance					
INSTRUCTIONAL BEHAVIORS					
1. Encourages independent student achievement					
2. Encourages competition between students					
3. Adopts a consultant role					
4. Encourages trial and error learning					
5. Encourages task orientation					
CURRICULUM-RELATED BEHAVIORS					
1. Focuses on details of curriculum materials					
2. Focuses on facts and principles; encourages using novel approaches to problem solving					
3. Relies on graphs, charts, and formulas					
4. Emphasizes inductive learning and discovery approach					

Importance of Cognitive Flexibility for Bicultural Children

Bicognitive development is an asset for all children, but it is a crucial necessity for children whose values and identities differ from those of the mainstream American middle class. This point is especially obvious in the case of Mexican American children. As we explained in Manuals 2 and 3, Mexican American socialization practices tend to favor the development of field sensitivity in children. Yet public schools tend to be centered around field independence. The teaching styles, curriculum, and classroom arrangement found in most schools are not consonant with the field sensitive Mexican American children's communication styles, human relational styles, incentive-motivational styles, and learning styles. The conflicts which follow from these differences are evident in children's ambivalent feelings about school and their fears of failing to meet the school's standards of success. Unable to understand the subtle sources of these conflicts, field sensitive Mexican American children often sense that they must choose between the world of the school and the world of their home and community. This is a difficult and painful choice. The child risks eventual alienation from his home and community if he abandons its values and culturally unique life style (including cognitive style). Not to undergo this transformation is to risk failure at school.

Culturally democratic educational environments enable the child to succeed in school and continue to develop his preferred cognitive style. A field sensitive Mexican American child, for example, might at first be exposed only to field sensitive teaching and field sensitive instructional materials. After reinforcing the child's strengths in the preferred cognitive style, the teacher could introduce him to field independent teaching. The child's introduction to an unfamiliar cognitive style should, of course, be gradual. The teacher might consider introducing competititon in the context of group cooperation, children working cooperatively with one another in groups to win a prize.

When education emphasizes bicognitive development, children are spared the confusion and pain of having to choose between potentially conflicting social and educational orientations. In becoming bicognitive, the child acquires the capacity to participate in, and contribute to, the world represented by the school and that represented by his home and community.

It is our feeling that this objective cannot be met simply by diversifying the languages and cultural heritages represented in the classroom. Children are, of course, entitled to linguistic and cultural diversity at school; but if they are to operate comfortably and successfully in both the mainstream culture and their own ethnic communities, they must also achieve cognitive flexibility.

Developing Cognitive Flexibility

The authors have found in their research that cognitive flexibility can be achieved by moving the child from groups geared initially to his preferred cognitive style to groups which incorporate more and more of the child's unfamiliar (nonpreferred) cognitive style. We suggest following these steps as a means of implementing such a plan.

1. Assessing Cognitive Style in Children and Teachers

The rating forms described in Manuals 4 and 5 should be completed in the school year. Since two or three weeks (or more) are required for a teacher to become familiar with children's cognitive styles, we suggest that teachers and teacher associates concentrate at first on assessing their own cognitive styles, especially their dominant teaching styles. With this accomplished, attention can be turned to determining whether specific children are field sensitive, field independent, or bicognitive.

2. *Creating Instructional Groups*

Once the necessary information about teaching styles and children's styles has been collected, the teacher and teacher associate can begin to assign children (and each other) to groups which differ in emphasizing either field sensitivity or field independence. These decisions should be made carefully, with as much discussion between teacher and teacher associate as possible. It is especially useful if group assignments are based on a thorough review of the Child Rating Forms (see Manual No. 4). If a completed rating form indicates that a child's preferred cognitive style is not clearly field sensitive or field independent, the child should be placed in a "middle" group. The middle group (discussed at greater length later in this manual) provides a situation in which the child can adjust gradually to his unfamiliar cognitive style.

After reaching decisions concerning assignment of children to groups, the teacher and teacher associate should decide who is best suited to teach each group. Comparing each other's completed teaching rating forms is very important at this stage.

3. *Selecting Curriculum and Teaching Strategies*

The teacher assigned to each group should carefully review Manual No. 5 before deciding what kinds of teaching and curriculum will be emphasized in a particular group. When available materials (such as those provided by the school) are inappropriate for the group in question, the teacher should revise materials as needed. With field sensitive children, for example, the teacher should humanize the commercial curriculum, add elements of fantasy, or modify the curriculum by incorporating its main points into a story (see Manuals 4 and 5 for recommendations). If the commercial curriculum does not lend itself easily to the necessary revisions, we suggest experimenting with self-created materials.

The teaching strategies to be used with each group should follow the recommendations in Manual No. 5. The teacher should remember, for example, that a field independent group of children usually works well with minimum guidance. Working alone in small interest centers often facilitates learning among these children. The teacher might decide to select those field independent teaching strategies which are well suited to learning centers.

Lesson plans are very important to a teacher preparing to match teaching and curriculum to children's cognitive styles. Special care should be taken to state in writing the particular objectives from Manual No. 5 that the teacher intends to meet (such as strengthening the personal relationship with students).

4. *Introducing the Unfamiliar Cognitive Style*

Shortly after the teacher and teacher associate have begun to work with their assigned groups, they should begin thinking about introducing the children to unfamiliar teaching styles and curriculum. The timing of this move is critical and should be based on careful evaluations of each student. In making these evaluations, the teacher and teacher associate should pay particular attention to the way in which a child functions in the preferred cognitive style. Is the child performing well academically in his preferred cognitive style? Does the child seem comfortable and well adjusted in a group which emphasizes the personal and curriculum-related behaviors of his preferred cognitive style? When these questions are answered in the affirmative, the child is ready to be introduced to a group in which teaching and curriculum are based on the child's unfamiliar cognitive style.

The children in one instructional group may develop at different rates in their preferred cognitive style. In this case the teacher would transfer children to the middle

group at different times. The teacher might, however, decide to move all the children in one group at once if they appear equally comfortable and successful with their preferred cognitive style. It is possible, then, that the composition of the different groups would not change. It is also possible that some children would move to the middle group earlier than others. The middle group allows each child an opportunity to adjust gradually to the unfamiliar cognitive style. We emphasize *gradual adjustment* inasmuch as the unfamiliar cognitive style often presents challenges which require some time and effort for the child to meet effectively. A field independent child, for example, might be uncomfortable at first when moved to a field sensitive group. Cooperative endeavors are sometimes misunderstood, and sharing answers is sometimes seen as a form of cheating. (Misgivings can, of course, be turned to enthusiasm if the teacher takes care to present cooperation in a way that invites the interest of field independent children: "You are very good at addition and subtraction — I'm going to have you work together with Maria and Paul and see if your team can finish first.") Field sensitive children, on the other hand, at first find competition and self-directed projects unfamiliar and threatening. Their initial discomfort can be reduced by placing them in mildly competitive situations in which they receive personalized assurances from the teacher (such as encouragement in Spanish). As the children become increasingly familiar with competition and field independent teaching in general, they will need fewer and fewer reassurances from the teacher. This should not be interpreted to mean that field sensitive children adopt field independence as their preferred cognitive style. As explained by a teacher in the videotapes accompanying this manual, field sensitive children generally retain their preference for functioning in a field sensitive manner while becoming more able to function well in field independent situations.

The purpose of introducing the child to the unfamiliar cognitive style is not, then, one of replacing the preferred cognitive style. To become truly bicognitive, a child must develop simultaneously in both the field sensitive and field independent cognitive styles. This objective is endangered if introduction to the unfamiliar cognitive style is too abrupt, for the child may simply retreat and become unwilling to explore elements of the new style. Or, if the child is pressured, he may feel that he is expected to abandon his preferred cognitive style in favor of the new one.

The middle group helps avoid these dangers by allowing the child to use his preferred cognitive style as a basis for exploring the unfamiliar style. Competition is introduced in the context of cooperation, or vice versa. Other aspects of the unfamiliar style can also be presented in terms of the preferred cognitive style. Someone teaching the middle group might, for example, introduce modeling and deductive reasoning along lines of the discovery approach: "Yesterday I showed you how I find out if two triangles are equal. I have also showed you how I find out if two squares are equal. Now you know the shortcuts I use in finding the area of something. I have some rectangles for you to look at, and I want you to find out if they're the same, but I want you to do it the way you think I would, using the shortcuts I used with triangles and circles."

After becoming basically familiar with the mixture of cognitive styles in the middle group, the child is ready to be transferred to a group in which teaching and curriculum are based almost exclusively on the unfamiliar cognitive style. Again, the timing of such a transfer is important. In the following section we will consider the procedures for deciding when a chil is ready for this second move.

5. *Evaluating Progress in the Preferred and Unfamiliar Cognitive Styles*

It is important to evaluate each child continuously with the Child Rating Forms in Manual No. 4. When the teacher and teacher associate are satisfied that a child is

functioning comfortably and achieving well academically in his preferred cognitive style, the child is moved to a middle group. The child has been evaluated with the Child Rating Form corresponding to his unfamiliar cognitive style. Examining this evaluation is useful for identifying behaviors from the unfamiliar style which the child is regularly exhibiting and those which need further development. The person teaching the middle group should look also for important similarities and differences in the Rating Forms of all children in the middle group. The similarities will suggest the appropriate "pace" of introducing unfamiliar teaching styles and curriculum.

At some point the middle group teacher will begin to recognize patterns in the Rating Forms of different children in the group. Some children will begin displaying behaviors of the unfamiliar cognitive styles with greater and greater frequency, while other children will continue to operate primarily on the basis of their preferred cognitive styles. Differences of this nature are important, for the decision to move a child from the middle group should be based on careful study of the child's progress in the unfamiliar cognitive style. When a child appears to be making satisfactory progress, arrangements should be made for a transfer. There is, of course, no magic formula for knowing the ideal moment to transfer any particular child. The decision to move the child from the middle group is never considered irreversible. The child can be returned to the middle group if he experiences difficulty in the new group.

Once in the new group, the child should be evaluated regularly with the Rating Form in his unfamiliar cognitive style. The child who "often" or "almost always" displays the observable behaviors of this new cognitive style is making important progress toward becoming bicognitive. This is especially true for the child who has continued to develop as well in his initially preferred cognitive style. To know the extent to which children are achieving cognitive flexibility, then, the teacher must evaluate progress in both field sensitivity and field independence. These evaluations will not mean a great deal, however, unless children are provided with ample opportunity to develop in both cognitive styles. It is important that the teacher continue to provide the child with opportunities to develop in his preferred cognitive style after having become comfortable with his unfamiliar cognitive style. The following section considers specific recommendations for achieving this objective.

6. Flexibility in Teaching

The plan we have outlined for matching students and teachers on the basis of cognitive style is an important first step in promoting bicognitive development. Another important step is flexibility in teaching. By this we mean that every teacher should acquire the ability to use both the field sensitive and field independent teaching strategies effectively. It is not enough, in other words, that a teacher master one of the strategies and leave the other to an associate who, in turn, is an expert in only one cognitive style. If this specialization were allowed to occur, children would not be provided with models of cognitive flexibility. Nor would they have opportunities to switch strategies in the middle of problem solving or to combine elements of both cognitive styles at one time.

The instructional groups we have described in previous sections therefore serve only a temporary purpose. Eventually the teacher will be able to use field sensitive and field independent teaching strategies with any group (suggesting that children can be grouped in many different ways). The group with which the teacher is working may consist of children who are operating on the basis of different cognitive styles. An example is provided in the first classroom scene shown in the videotape entitled "Field Sensitive and Field Independent Teaching Strategies." In that scene the teacher had assigned two children to work individually on a field independent math lesson. After

emphasizing the importance of "exact measurement," the teacher made it clear that the children (who have a history of competing with one another) were to work as quickly as possible. After the children began working, the teacher turned her attention to the field sensitive teaching strategy. Other children in the group worked together in pairs on a measurement task taken from a field sensitive lesson.

At another time, this teacher could have used the field sensitive teaching strategy with field independent students (or the field independent strategy with field sensitive students). She also would have been able to teach an entire group of children in either of the two strategies. As this example suggests, flexibility in teaching provides teachers with effective means for enabling children to develop competencies in both cognitive styles. Teaching strategies for particular subject matter can be selected on the basis of individual children's rating forms. If, for example, a child is having difficulty in solving math problems which require inductive reasoning, the teacher can provide the child with curriculum materials and instruction designed to strengthen inductive skills. The teacher can later provide the same child with opportunities to further develop his skills at deductive reasoning. When evaluations indicate that the child is achieving cognitive flexibility, the teacher can introduce the child to problems which require both inductive and deductive problem-solving strategies.

In spite of having achieved this degree of flexibility, the teacher probably retains preferences for one of the two teaching strategies. The two teachers interviewed in the videotape corresponding to this manual both reported some initial difficulty in using the unfamiliar or nondominant teaching strategies. As do many teachers, they continue to find it easier or more natural to teach in their preferred cognitive styles. Nonetheless, they have been able to develop competencies in both the field sensitive and field independent teaching strategies. How were they able to achieve flexibility in teaching?

The answer lies in rehearsal and planning. During inservice training institutes, these and other teachers in an experimental program became familiarized with their nondominant teaching strategies (and at the same time acquired a fuller understanding of their preferred teaching strategies). Since these workshops proved to be so effective with these teachers, we would like to describe the features of inservice training that can help teachers develop flexibility in teaching.

One extremely important purpose of inservice training is to familiarize teachers with their nondominant teaching strategies. This can be accomplished in two ways. Perhaps the simplest procedure is for the workshop participants to describe to one another the teaching techniques and instructional materials they have found to work particularly well with field sensitive, field independent, or bicognitive children. At a later point in the workshop, the teachers and teacher associates can present lessons to demonstrate their preferred teaching strategies. This allows other participants an opportunity to carefully observe each other's teaching.

After becoming familiarized with the field sensitive and field independent teaching strategies, the workshop participants can study Manual No. 5 and plan a sample lesson in their nondominant teaching styles. It is important for the teacher or teacher associate to identify clearly the objectives he wishes to achieve. With these objectives established, the teachers can rehearse a lesson to present during an upcoming workshop. The subsequent presentations should be carefully evaluated and critiqued. Some of the most valuable suggestions will probably come from teachers and teacher associates who are already familiar with the teaching strategy being demonstrated. Workshop participants can also rate the teacher's behavior with the rating form corresponding to the teacher's intended strategy (or, in the case of teaching bicognitive children, use both forms). Videotaping the lessons is also valuable, since the teacher will

recognize strengths and weaknesses first hand rather than having to rely on other person's interpretations.

Workshops of this nature are extremely useful for helping teachers to develop flexibility in teaching. Once this objective has been met, teachers are well prepared to begin implementing culturally democratic educational environments.

In concluding, we stress the importance of culturally democratic educational environments for promoting cognitive flexibility in children. Too often in the past American public education has favored development in only the field independent cognitive style. The one-sided concern of American public education has been especially unfair to children whose preferred cognitive style is field sensitive. They have been denied full opportunity to succeed in school and, at the same time, to preserve ties with the communication styles, human relational styles, and thinking styles of their home and communities. At the same time, field independent children have not been encouraged to diversify their own perspectives and skills.

Cognitive flexibility, as a goal of bilingual, bicultural education, has many advantages. One of these is enabling each child to retain and develop the cognitive style which was fostered in his unique home and community socialization experiences. Another advantage is equipping children to function effectively in diverse intellectual and social environments. A third advantage is familiarizing children (and adults) with their unfamiliar cognitives styles as a means of promoting understanding of alternative values and life styles.

Appendix 19

A Guided Study Course

Rolando Santos

Bilingual/Bicultural Program Personnel Abilities and Skills

1.0 General Abilities:

- 1.1 Commitment to teaching in a bilingual/bicultural setting.
- 1.2 Proficiency in applying theories of learning, growth and development and subject matter methodologies to the design of multiple strategies for classroom instruction which meet the needs of the monolingual and bilingual students.
- 1.3 Knowledge of curriculum models and development strategies appropriate to the target population.
- 1.4 Ability to clearly define the objectives of the instructional program and to design and implement appropriate evaluation processes which measure progress in attaining these objectives.
- 1.5 Ability to diagnose learning difficulties and prescribe appropriate classroom procedures to assist the student.
- 1.6 Ability to work effectively with individual, small groups and large groups of students, peers and community people.
- 1.7 Mastery of all phases of the communication process, verbal and nonverbal, as shown by effective interpersonal relations with students, parents, community representatives, colleagues and administrators.
- 1.8 A well formulated philosophy of education, including the role of the school in society and the role of bilingual/bicultural education in the school system.

2.0 Specific Abilities:

- 2.1 A sensitivity to both nonverbal and verbal clues associated with different language and cultural contexts.
- 2.2 A thorough knowledge of community agencies that can supplement the services of the public schools and offer resources to the instructional program.
- 2.3 The ability to function effectively in both the dominant and minority culture, i.e., cultural mobility.
- 2.4 An in-depth awareness and knowledge of the psychological and socio-economic factors associated with the target population and their cultural/ethnic differences.
- 1.4.3 ability to work independently.
- 1.4.4 ability to initiate learning activities of his own outside of prescribed classroom assignments.

1.5 The student will value life and nature as shown by:

- 1.5.1 appreciation of nature and respect of natural resources.
- 1.5.2 preference for creation rather than destruction.
- 1.5.3 appreciation and value of aesthetics and beauty in the total environment.
- 1.5.4 knowledge of community resources, human and other.

1.6 The student will show positive attitudes towards and appreciation of other languages and cultures by:

1.6.1 learning a language other than his own.
1.6.2 participating in cultural activities of another group.
1.6.3 showing a willingness to acquire knowledge and skills related to another culture.
1.6.4 associating willingly with students of other backgrounds.

2.0 Cognitive Behavior:[1]
2.1 Language.
2.1.1 The student will develop all existing levels of communication skills (understanding, speaking, reading and writing) in two or more languages including the standard version of his home language and English.[2]
2.1.2 The student will develop an awareness of and apply non-verbal means of communication appropriate to the culture of the particular language being used.
2.1.3 The student will seek reinforcement and maintenance of his home language.
2.1.4 The student will be able to use two languages in dealing with the world around him and developing his cognitive process.

2.2 Culture:
2.1 The student will advance in the knowledge and application of bicultural elements and references in the learning process.
2.2 The child will be able to identify elements of his culture throughout the content of this learning experience. This would include the monumental (artifacts, music, literature, architecture, etc.) and fundamental (history, customs, values, etc.) aspects of culture.

In Service Training of Bilingual Teachers

In examining the competencies expected of the credential candidate, the study group felt that there should be no differences in expectations in terms of behavior, knowledge and skills. The experiences needed to meet these criteria are essentially the same but their presentation would logically differ based on the prior training and experience of the teacher. The natural consequence would be to design modules, intensive and short in nature, which could be designed to meet the needs of teachers in the schools. One exception to this form of educational package would be language acquisition for the English dominant teacher which by nature of the process would have still to be intensive but of long duration.

The following recommendations were proposed to implement an effective in-service training program.

(1) The inservice program should be based on a diagnosis of teacher needs with appropriate modules or clusters of modules prescribed as needed.

(2) A large portion of the inservice training should be devoted to participation activities to supplement readings and lectures and to relate to the day to day role of the teacher.

(3) The community and its resources should have priority in the field related activities of the teacher.

(4) Teacher activities should include but not be limited to observation of model bilingual classrooms, either in person or by videotape, classroom action research, and materials development workshops.

(5) Inservice training should be accompanied by follow-up assistance to the individual participants as they attempt new procedures and/or use new materials in the classroom.

(6) Inservice training should be a continuous process throughout the career of the teacher in the bilingual bicultural program.

(7) The inservice program should be continuously reviewed by teachers and the community in which they serve.

Guidelines For Bilingual Bicultural Teacher Trainers

The study group was concerned with the trainees who would be implementing the bilingual teacher training programs as proposed in the previous guideline. The qualities for these faculty members which had high priority in the opinion of the group was awareness, innovation, acceptance of new ideas, and the capability to incorporate these ideas into their teaching and the ability to teach others by example. In addition to these general qualities, it is recommended that the department or school of education should have on its staff faculty with special preparation in one or more of the following fields:

Psychology: Child growth and development language acquisition

Cultural anthropology, sociology

Curriculum Development

Methodology of teaching subject matter

Evaluation

Classroom management and organization

Educational technology

These specialists should have at least 5 years of experience in public schools, preferably those with bilingual programs. Both the language and culture of the target population should be so familiar to them that their course offerings can have a cross cultural focus and be taught bilingually as appropriate (example: methods classes).

It is recommended that the specific competencies of faculty participating in the bilingual teacher training program should be as follows:

(1) Knowledge of the goals, philosophy and curriculum alternatives for bilingual bicultural education.

(2) Knowledge of civil rights information, court decisions, political issues and problems related to the community and its schools.

(3) Knowledge of the culture of the target population, its history, customs, artifacts and contributions to national and world society.

(4) Understanding of the principles of child growth development particularly as they apply to language acquisition and child rearing practices in differing cultural groups.

(5) Knowledge of the community, its anger, values, power studies and community organizations.

(6) Awareness of the public school setting, its philosophy, politics, programs, and relationship to the parents and the needs of school personnel.

(7) Knowledge of bilingual bicultural school programs in the community, their goals, objectives, materials and effectiveness.

(8) Knowledge of the evaluation results of bilingual bicultural programs nation and worldwide. Ability to develop evaluation strategies to meet the needs of local bilingual bicultural programs. (Summative and formative evaluation and needs assessment).

(9) Ability to conduct workshops for school personnel.

(10) Ability to demonstrate how to write behavioral objectives and criterion on reference tests for the bilingual bicultural school program in their area of specialty.

(11) Be able to obtain and use community resources in area of specialty.

(12) Knowledge of research designs in bilingual education and related topics.

(13) Awareness of and successfully use principals of group dynamics in relating to others at all levels.

(14) Knowledge of technological developments which can be applied to bilingual education; media, observational methodologies.

(15) Proficiency in the target language.

(16) Knowledge of classroom organization and management as it applies to bilingual program (use of aides, volunteers, team teaching).

(17) Knowledge of psychological principles of self-image, the psychology of the target population, and the psychological effects of multicultural living.

(18) Identify sources of funding and knowledge of how to develop and write proposals for bilingual bicultural programs.

It was recognized by the study group that few departments or colleges of education have faculties who have developed these competencies nor is it possible to find large numbers of new teacher educators with the desired qualifications. It is highly recommended that there be a formal plan for staff development at each institution of higher education. This would include periodically teaching in a bilingual school setting. A faculty team, including those outside of the school of Education, should be responsible for establishing a system of cooperative exchange of information to develop and renew faculty competencies.

Bilingual Teacher Training Guidelines[3]

Part I

As a preface to remarks concerning teacher candidate competencies, the study group wished to express their concern again that recruitment of credential candidates be from a population that possesses language and cultural capabilities appropriate to the target population. This statement is not meant to exclude others who might desire to attain competencies appropriate to bilingual/bicultural education but, is a method of expediency to obtain the best qualified teachers in the least amount of time. With this in mind, recruitment becomes a critical factor. Entrance into the teacher education program, currently an upper division college program, assumes that candidates can be screened as to language competencies and cultural awareness. The latter of these competencies may prove to be difficult to measure and is recognized as such by the study group. For each of the teacher behaviors, corresponding knowledge, skills, and recommended experiences are briefly described.

1.0 The teacher will exhibit the appropriate methodology to teach in a first and second language.

- 1.1 Knowledge required
  - 1.1.1 The grammar and vocabulary basic to the communication of concepts and attitudes in both languages used in the classroom.
  - 1.1.2 The alternative methodologies and the strength to teach in two languages and the strength and weakness of each.
  - 1.1.3 The major language acquisitive theories and how to apply them in classroom setting.
  - 1.1.4 The theories of second language development and how to apply them to the bilingual classroom setting.
  - 1.1.5 The basic problems of bilingualism and to know how to apply the results of research in designing programs for the bilingual classroom.
- 1.2 Skill required
  - 1.2.1 Biliterate level competencies in both the English and the non-English language of the target population.
  - 1.2.2 Application of first and second language theories in the classroom setting.
- 1.3 Recommended training experiences

1.3.1 Academic course work to include the following topics:
The theory and application of first and second language acquisition.
The process of becoming bilingual.
1.3.2 Language training in the target language and English which insures literacy and the technical vocabulary required for teaching in all content language and English.
1.3.3 Required methods courses and subject matter classes taught bilingually using the target language and English.
1.3.4 Directed classroom field experience in applying language acquisition procedures and techniques in a bilingual setting.
1.3.5 Experience in team teaching and direct work with small groups.

2.0 The teacher will be able to assess the language proficiency level of the student's home language.
2.1 Knowledge required
2.1.1 Techniques of assessing language proficiency and dominance.
2.1.2 Tests and other materials which can be used to assess language proficiency.
2.1.3 Knowledge of problems affecting language acquisition (other than those arising out of cultural and linguistic difference).
2.2 Skills required
2.2.1 Application of testing techniques with children.
2.2.2 Interpretation of data acquired through diagnostic procedures.
2.3 Recommended training experience
2.3.1 Academic coursework which includes appropriate material in tests, measurement and evaluation.
2.3.2 Field experience in diagnosing language proficiency level of students of various ages and backgrounds (i.e. native born vs. foreign born).

3.0 The teacher will use and understand the use of two languages and their related dialects in the classroom instructional program.
3.1.2 Thorough knowledge of when to use the two languages with individual learners (language acquisition theories).
3.1.3 Origins and variations of standard language commonly used in the community or place of origin of the student (comparative linguistic).
3.1.4 When and how to use regional variations of language in appropriate context (socio linguistics).
3.2 Skills required
3.2.1 Ability to recognize and identify differences among languages having a common origin.
3.2.2 Use two languages appropriately for concept formation in a classroom setting.
3.2.3 Use related dialects appropriate to the context of communication with students, parents, and members of the community.
3.3 Recommended training experience
3.3.1 Coursework which includes an appropriate topic from comparative applied and sociolinguistics and language acquisition theories.
3.3.2 Language field experience (internship) in community in which prospective teacher wishes to work. If this is impractical, a substitute experience could involve a combination of readings, film, audio tape, simulation and outside speakers.
3.3.3 Directed field experience
in bilingual classroom setting.

4.0 The teacher will exhibit and communicate favorable attitudes towards both English and the non-English language and its dialects used by the students and provide classroom activities which develop these same characteristics in the students.
- 4.1 Knowledge required
- 4.1.1 Sociolinguistics
- 4.1.2 Role of language in human communication (i.e. no language is any better than another for this purpose).
- 4.1.3 The classroom activities which promote these attitudes in children.
- 4.2 Skills required
- 4.2.1 Self-evaluation techniques to detect overt and covert attitudes toward language used in the classroom.
- 4.2.2 Communication of positive, bias-free attitudes towards the language used by students.
- 4.2.3 Selection of a variety of activities and materials to promote language acceptance.
- 4.3 Recommended training experience
- 4.3.1 Produce mini-lessons in laboratory setting followed by analysis of video tape of sample lessons.
- 4.3.2 Field experience focusing on providing opportunity to develop activities and environments that support positive attitudes towards languages of the student.

5.0 The teacher will portray a dual language model through usage of two languages which will further the bilingualism of the students.
- 5.1 Knowledge required
- 5.1.1 Socio-linguistics
- 5.1.2 Language status from a political and economic perspective.
- 5.1.3 The effects of language status on learning.
- 5.1.4 The types of bilingual education, their goals and their sociopolitical consequences.
- 5.2 Skills required
- 5.2.1 Bias-free recognition and use of languages used in the school, home and community.
- 5.3 Recommended training experience
- 5.3.1 Course work in the goals of bilingual education and the role of teachers in such programs.
- 5.3.2 Field experience in a variety of types of bilingual programs.
- 5.3.3 Experiences in neighborhood agencies, community meetings, home visits, and community functions.

6.0 The teacher will provide the classroom environment and curriculum which will encourage children to use two or more languages.
- 6.1 Knowledge required
- 6.1.1 The historical roots and the meaning of language in a specific community as it relates to the culture of the region.
- 6.1.2 Environmental references which can be used in the curriculum.
- 6.1.3 A variety of curriculum models, in particular, those which most appropriate for the target population.
- 6.2 Skill required
- 6.2.1 Competencies in bilingual instruction using more than one method in all content areas of the curriculum.
- 6.2.2 Ability to provide organization and materials to implement more than one curriculum model.

6.2.3 Ability to provide an appropriate learning environment for language learning.
6.2.4 Ability to select materials suitable to the language ability of the students.
6.3 Recommended training experience
6.3.1 Course work which includes topics such as the function of classroom environment and climate in the learning process, psychology and learning patterns of the target population, instructional techniques and materials and curriculum development models.
6.3.2 Field experience to observe favorable classroom environment appropriate to the target population.
6.3.3 Experience in developing and field testing curriculum modes.
6.3.4 Survey of community for sources of references and materials which relate language to the cultural context of the community.

7.0 The teacher will select, develop, and use cross-cultural materials in classroom.
7.1 Knowledge required
7.1.1 The monumental and fundamental cultural aspects of the local community and its broader references in the region and the world.
7.1.2 Materials available for use in the cultural aspects of the curriculum.
7.1.3 Criteria for selecting classroom materials which reflect an accurate representation of all cultures.
7.1.4 Criteria for selecting materials appropriate to the language and ability of the students.
7.1.5 Relationship of culture to the goals of the bilingual program and the learning process.
7.2 Skill required
7.2.1 Selection, development, adaptation and use of culture related materials in the classroom program which accurately reflect the cultural heritage of the students and stimulate interest in that heritage.
7.2.2 Evaluation of classroom materials.
7.2.3 Development resource centers using community resources.
7.2.4 Integration of a cultural strand in all areas of instruction.
7.2.5 Involvement of students in the preparation of cultural materials in all parts of the curriculum.
7.3 Recommended training experiences
7.3.1 Course work which would include topics in the curriculum development and evaluation, cultural references and history of the target population.
7.3.2 Field trips to materials centers to survey and evaluate existing culturally oriented classroom materials.
7.3.3 Field trips into the community to observe and relate to community residents who have a living knowledge of the culture of the area and its artifacts.

Competencies Required of Bilingual Aides in the Hawaii Bilingual Bicultural Education Project[4]

A. English
1) Classroom aides — Proficiency in the speaking, listening and comprehension, reading, and writing skills of English to interact effectively with the regular classroom teacher and the English-dominant speaking children.
2) School-Home aides — Proficiency in the speaking, listening comprehension, reading and writing skills of English to enable them to interact effectively with school administrative staff, teachers, and community resource people.

B. Mathematics
   1) Classroom aides — Sufficient background in Mathematics to enable them to prepare lesson plans, create learning materials that parallel materials being used in regular classrooms, and provide instruction at their chosen level of specialization (elementary or secondary).

C. Social Studies
   1) Classroom Aides
      a. Sufficient background in American and Filipino social studies to enable them to prepare lesson plans, create learning materials that parallel materials being used in regular classrooms, and provide instruction at their chosen level of specialization.
      b. Sufficient background in utilizing their Filipino cultural heritage in preparing appropriate teaching units in aspect of cross-cultural comparisons.
   2) School-Home aides — Sufficient background in American and Filipino social studies to enable them to comprehend the cultures of the people with whom they will be working and to be able to assist the parents in their understanding of American culture.

D. Language Teaching
   1) Classroom aides — Sufficient background in the nature of language and those aspects of linguistics that will enable them to identify problem areas in English and the home language of the students and the ability to plan appropriate teaching techniques and materials to remedy the problems.
   2) School-Home aides — Not applicable.

E. Teaching Skills
   1) Classroom Aides
      a. Strategies — Learn how to use the team approach in a bilingual/bicultrual classroom setting.
      b. Principles of Second-Language Learning and Teaching Techniques-Understand the principles of second-language learning and teaching techniques.
      c. Methodology — Be able to apply appropriate teaching techniques to specific situations.
      d. Lesson planning — Be able to prepare lesson plans.
      e. Instructional strategies in a Bilingual/Bicultural Setting. Be able to identify and discuss strengths and weaknesses of different methods and techniques.
      f. Practicum
         1) Be able to implement lesson plans.
         2) Be able to use appropriate teaching techniques.
         3) Be able to evaluate his/her own teaching and that of peers.
         4) Be able to revise instructional materials to suit the needs of the classroom.
      g. Training in Evaluating Curriculum Products — Be able to evaluate curriculum products.
      h. Curriculum Materials Development
         1) Be able to analyze materials to determine their suitability to their particular classroom situation.
         2) Know the specialists or consultants who could provide guidance in the use of curriculum materials.
      i. The different uses of language objective: Examine the different uses of language (ritualistic, formality, expressive, aesthetic, and informative), their purposes, their effects and how to use language to avoid vagueness, ambiguity, and fallacious reasoning.

j. Selection, preparation, and/or adaptation of appropriate teaching aides specific to content areas covered in elementary and secondary schools.

2) School-Home aides — Not applicable.

F. Cross-Cultural Learning and Comparison of Values

1) Classroom aides

a. Culture Awareness — Understand the concept "culture."

b. The Dominant Culture (American) — Understand the complexities of the dominant culture.

c. Culture of the Target Group: The Immigrant Ilokano and the Local Ilokano — Understand the culture of the immigrant Ilokano and that of the local Ilokano.

d. Contrast between the Dominant Culture and the Ilokano Culture — Know the similarities and differences between the dominant culture and the Ilokano culture.

e. Concept of "Pluralism" — Understand the concept of pluralism.

f. Cultural Alternatives — Become aware of the potentialities of each culture in providing alternatives in life styles.

g. Comparison of one's own values with values of other ethnic groups that make up what we call the "American society."

2) School-Home aides — Same competencies.

G. Skills in School — Community Leadership

1) Bilingual Aides

a. Human Relations — Understand basic principles which cover relationships between individuals.

b. Program Policies, and Regulations of Target Schools — Understand the Hawaii school system and its programs, policies, and regulations.

2) School-Home aides — Same competencies with the following additions:

a. Interview Techniques — Know how to apply effective interview techniques and be able to prepare appropriate written reports.

b. Knowledge of Available Social and Health Programs in the Community — Be able to name all the social and health agencies and community services and programs available to people in the community, and be able to describe their functions and services.

c. Leadership Training — Be able to organize community groups and develop programs that will foster school-home cooperation.

FOOTNOTES

1. For the native American all levels of communication, writing and reading in particular do not always exist nor is there one standard language as can be described for example in Spanish speaking groups.
2. These behaviors are in addition to or specifically highlighted behaviors in reference to the school's normal requirements for cognitive development.
3. These teacher competencies are in addition to those normally accepted as minimum criteria for teacher candidates in monolingual/monocultural programs. To repeat this expected competencies, the study group thought to be redundant.
4. Developed by the Hawaii Bilingual/Bicultural Education Project Staff, 1975-1976.

Appendix 20

Competencies for University Programs in Bilingual Education

Robert (Kelly) Acosta
George Blanco

Foreword

In order to meet the needs of millions of children who speak English as a second language, Congress mandated that the U.S. Office of Education embark upon an extensive training program. Via the Education Amendments of 1974, the Office of Bilingual Education has been involved in offering grants for programs that provide training of school personnel ranging from paraprofessionals and aides to graduate educators.

During the program year 1977-78, a total of 101 institutions of higher education received grants for implementing bilingual teacher-training programs. Forty-two institutions of higher education received a total of 672 fellowship grants for personnel interested in pursuing master's and doctorate degrees with a specialization in bilingual education.

It is currently estimated that approximately 3.6 million school-age children in the United States have a non-English language background. This number includes children from homes where a language other than English is spoken and children who were foreign-born or whose parents were foreign-born. Approximately 129,000 to 200,000 teachers are needed to meet the instructional needs of those children who have another language and another culture.

Nationally, it should be recognized that bilingual education, as it has unfolded in this nation, is not a passing fancy to provide equal educational opportunity to language minority groups. It will be here as long as linguistically and culturally different populations exist in this country.

It is anticipated that this publication will assist institutions of higher education in understanding the theoretical and methodological concept of bilingual education teacher-training programs in this country and help them in graduating personnel with a specialization in bilingual education.

April 1978

Tom Burns
Acting Director
Office of Bilingual Education

Introduction

Before an institute of higher education (IHE) implements a bilingual education program, it should develop a rationale. The rationale rests on a set of assumptions concerning bilingual education and bilingual teacher training in the United States. These assumptions constitute the theoretical framework for the development of a program with a specialization in bilingual edcuation. The assumptions represent views about society and education in general, the nature of a teacher-training program, and the role of the teacher and the students. Indeed, the IHE is strongly urged to screen all its competencies through this set of assumptions to determine their validity within the program. It is recognized that:

1. The United States is a culturally and linguistically diverse country, with English as the official language.
2. There exists in the United States a mainstream society and a variety of subcultures which are an integral part of the Nation.
3. This cultural and linguistic diversity is a national resource which should be strengthened through the educational process.
4. Students learn more easily in their dominant language.
5. The purpose of bilingual education is to promote academic success for students who speak a language other than English, as well as to provide linguistic and cultural enrichment for all students.
6. In a multiple-year bilingual education program, students develop knowledge and skills commensurate with those of students in a monolingual program. In addition, they develop communicative skills in two languages.
7. Teachers tend to be more effective if they can relate to students linguistically and culturally.
8. Teachers must recognize the linguistic, socio-cultural, and intellectual strengths of their students in order to promote educational success.
9. Bilingual instruction in the preparation program helps future teachers to be more effective in instructing in the two languages.
10. Field-based activities in the preparation program help the future teacher to be aware of the needs of the students and to increase their teaching effectiveness.

The responsibility for developing the necessary competencies, skills, and attitudes for succeeding in a bilingual education program rests largely with schools of education in close cooperation with local education agencies. The Office of Bilingual Education recognizes that bilingual education programs are multidisciplinary in nature and, therefore, require participation of other academic areas. If institutions of higher education are to meet the needs of local communities, they must prepare teachers capable of working with linguistically and culturally diverse populations.

The initiation and growth of bilingual-education programs in the United States have given rise to university programs designed to meet the demands for properly trained personnel. Although inservice programs have always played an important role in bilingual teacher training, and should always continue to do so, institutions of higher education (IHE) are now being called on to establish bilingual education as an integral part of their academic and professional education programs. Furthermore, as bilingual education continues to expand so, also, does the need for specialized bilingual training, such as research, curriculum development, program evaluation, assessment, and supervision.

This document has been prepared in response to requests by IHEs for guidance and direction in the establishment, improvement, and institutionalization of bilingual-education programs. The guidelines are designed to give direction to IHEs wishing to:

1. Initiate teacher-preparation programs in bilingual education.
2. Modify and improve existing bilingual-education programs.
3. Expand the bilingual-education programs into the graduate level.
4. Expand to other graduate programs in addition to teacher education.

More importantly, these guidelines are provided to assist IHEs to institutionalize the bilingual program and thus, make it an integral part of the regular program of studies.

Generic, or broadly stated, competencies are recommended and they can be incorporated into a variety of course offerings. They can, and should, be broken down into more specific competencies according to IHE requirements. It is felt that these competencies will encourage IHEs to examine present course offerings and determine additions, deletions, and modifications. It will be noted that the competencies outlined in this document are, generally, of two types:

1. Basic competencies—minimum requirements which allow the individual to perform effectively as a bilingual education teacher or as a specialist in some other branch of bilingual education.
2. Supporting competencies—which serve to enhance and strengthen the preparation of the degree candidates.

The basic and supporting competencies are minimal, and IHEs are encouraged to make additions to meet specific student needs.

Empirical research in the area of the preparation of bilingual education personnel is practically non-existent at this time. The competencies, program sequences, and other suggestions for program implementation contained in this document, therefore, were generated from information in the sources found in the Bibliography. Preliminary versions of this document were shared with authorities and practitioners in the field of bilingual education and general education for review and critique. Appropriate modifications were incorporated to make the contents meaningful and realistic, and to keep them in line with the assumptions about bilingual education listed earlier.

It is hoped that this publication will provide IHEs with guidance which will eventually pay dividends in terms of improved academic achievement for linguistically and culturally diverse students and for students of the mainstream society who participate in bilingual-education programs.

Program Implementation

A bilingual teacher-training program should be a cooperative effort which involves a variety of disciplines within the IHE and which should be implemented in close connection with agencies outside the IHE. The following are features which a teacher-training program should have and which indicate the IHE's commitment to bilingual education:

1. A structured program of studies with goals, course objectives, options, knowledge, and skills to be obtained explicity stated. This provides specificity for both students and faculty regarding responsibilities and program outcomes.
2. A program of studies which requires a specified portion of the instruction to take place in the target language.
3. A fiscal plan through which the IHE gradually assumes most or all of the financial support for the bilingual-education program.
4. Adequate faculty and staff who are bilingual and have knowledge, training, and experience in some aspect of bilingual education. This would include a director who has the responsibility of coordinating the entire program. An advisory board consisting of IHE faculty, students, local school personnel, community representatives, and regional and State certification officials is recommended.

5. Proper physical facilities which support and promote the program. These would include library materials for research and curriculum development, language and teaching laboratories, and field-based or demonstration centers.
6. A program which collaborates with a local school district and which makes extensive use of the knowledge and experience of the local bilingual-education personnel.
7. A recruitment and screening process which identifies prospective bilingual teacher candidates.

It is recognized that most IHEs still function within a more traditional structure dictated by specific courses and accumulation of credits in order to recommend students for graduation and certification. This document does not necessarily promote a strict competency-based teacher education program. The competencies which are presented in this document can be incorporated into such a traditional model. This provision, however, should not be interpreted to mean that an IHE will simply utilize existing courses or programs and give them a bilingual focus. It is vital that the institution analyze its facilities, faculty, staff, and program of studies before it begins to structure the bilingual-education program. Once a rationale based on the foregoing assumptions is developed, program objectives, courses, and a sequential program of studies can be designed.

It will be noted that the competencies suggested for the undergraduate, master's, and doctoral levels are sequential in nature. Each successive level is based on the development of prior knowledge or skills related to a specific area within the bilingual program. An individual at the doctoral level without previous training in bilingual education, for example, would have to develop certain competencies prior to entry or as an integral part of the degree program at this level. Thus, each degree or level may be seen as terminal or as a stepping stone to additional studies.

Undergraduate Program

At the undergraduate level, programs should be designed to comply not only with the requirements of an individual IHE, but also with State certification regulations. Within this framework, an IHE can structure its program in such a way as to provide the future bilingual-education teachers with the necessary skills and knowledge to function adequately in a dual-language instructional program.

It should be noted that this document puts forth competencies necessary for a teaching credential with a specialization in bilingual education. It is recognized that most IHEs have additional program requirements such as English, mathematics, science, social studies, etc. Specific competencies for these areas are not included in this publication. Competencies, rather than course titles, are presented because it is felt that they provide IHEs with more precise directions for course implementation. The competencies can be incorporated into any of numerous courses at an IHE. A number of competencies, such as those developed by the Center for Applied Linguistics (1974), can also be used. The basic competencies recommended here have been carefully selected after consultation with specialists in bilingual-education teacher training. It is felt that a teacher candidate should be able to demonstrate them to perform satisfactorily in the classroom.

The bilingual-education program might consist of three general areas:

1. *Academic Foundations*—Courses required to fulfill graduation requirements such as English, mathematics, social science, natural sciences, etc., and which are specified by State certification standards. Where appropriate, the course content should be expanded to include a bilingual-educational perspective, and should be described in terms of:
   a. Basic Competencies
   b. Supporting Competencies

2. *General Professional Education*—Courses which are required of all individuals pursuing a teaching credential and which are specified by State certification standards. Where appropriate the course content should be expanded to include a bilingual education perspective and should be described in terms of:
   a. Basic Competencies
   b. Supporting Competencies
3. *Bilingual-Education*—Courses which may come from several departments of an IHE but which contribute to the development of teachers of a bilingual program. These, too, should be described in terms of:
   a. Basic Competencies
   b. Supporting Competencies

Traditionally, teacher-education programs have been largely campus-based. That is, most courses are provided in college classrooms with limited contact with actual teaching situations. Most programs provide some field experiences, such as student teaching. Bilingual education at the IHE level is in an early developmental stage. It is felt that future teachers in this field should be given a maximum of contact with quality bilingual-education programs, since many local schools have valuable experience to share. This first-hand experience is important for the future bilingual-education teacher because:

1. Teacher-training materials are scarce, especially those written in a language other than English.
2. Bilingual education is in an early stage of development and there is a necessity to evaluate a variety of teaching approaches.
3. Local school personnel usually have experience with bilingual education and can, thus, reinforce and expand the future teachers' training.
4. For those teacher candidates who are still strengthening and expanding their facility with the non-English language, field experiences will provide opportunities to use and apply this language in classroom situations.
5. Contact with students in a bilingual-education program will provide the teacher candidate first-hand experience with the language and culture of varied student populations.
6. Most bilingual-education teacher candidates have experienced a monolingual education.

In sum, the bilingual-education program should develop attitudes, skills, and knowledge and it should provide opportunities for application in a variety of real situations.

Attitudes

The candidate should develop the attitude that:

1. All students bring with them certain intellectual, emotional, linguistic, socio-cultural, and physical capabilities and potentials which should be developed and enhanced during the teaching-learning process.
2. The language students use is a structured system of communication.
3. The language variety of the students and a standard variety are valid systems of communication, each of which has legitimate functions within various social contexts.
4. The students' culture is the basis for their learning to function as social beings.
5. Bilingual education promotes and enhances the education of linguistically and culturally diverse children.
6. Bilingual education provides enrichment for all students.

Skills

This category deals with the development of linguistic, cultural, and pedagogical skills which the bilingual teacher must demonstrate. The teacher candidate should

already possess language skills in both English and the target language prior to entry into the program, since the usual 4-year degree program cannot develop these skills from total lack of proficiency to the level necessary for bilingual education. The IHE should provide an entry diagnostic test to determine the language proficiency of the candidate.

Language Proficiency

By the end of the program the candidates are expected to have a command of English and the target language in listening, speaking, reading, and writing. Specifically, the candidates should be able to:

1. Provide instruction using a standard variety of both languages.
2. Understand and, preferably, speak the particular language variety of the student.

An exit language-proficiency test is strongly recommended. It should include both a general section and a specialized section which evaluates control of pedagogical terminology in both languages.

Basic Linguistic Competencies

The candidates should be able to:

1. Explain basic principle of language and bilingualism.
2. Identify phonological, grammatical, and lexical characteristics of both languages and determine possible areas of interference and positive transfer.
3. Explain theories of first and second language learning and their implications for classroom instruction.
4. Identify and understand regional, social, and developmental varieties of the student's language(s).

Supporting Linguistic Competencies

The candidates should be able to:

1. Analyze possible effects of two or more languages in contact and their resulting linguistic and sociological manifestations.
2. Explain the process of acquiring more than one language and dialect.
3. Identify diverse schools of thought concerning the relationship of language and culture.

Basic Cultural Competencies

The candidates should be able to:

1. Recognize the richness of cultural diversity in the United States.
2. Identify significant aspects of the home culture which can be incorporated into the instructional program.
3. Identify significant aspects of the mainstream culture to assist students in recognizing similarities and dealing with potential areas of difference.
4. Develop knowledge of the history of the target cultural group.
5. Develop an awareness of the contributions of the cultural group, especially as they may relate to the development of the United States.
6. Utilize in the classroom appropriate literature from the target cultural group.
7. Explain some basic ideas concerning the process of acculturation and assimilation.

Supporting Cultural Competencies

The candidates should be able to:

1. Identify some basic principles of learning styles which may be culturally determined.
2. Prepare students to function in a variety of social and cultural settings.
3. Develop an awareness of the cultural group's folklore, both oral and written.

Basic Pedagogical Competencies

The candidates should be able to:

1. Explain basic principles of learning theory and apply them to the teaching-learning process.
2. Develop techniques which help the students to extend their command of their first and second language in listening, speaking, reading, and writing.
3. Plan, develop, and present teaching units or lessons in the various curriculum areas, using the appropriate terminology in both languages.
4. Incorporate significant aspects of the students' culture in various areas of the curriculum.
5. Utilize a variety of appropriate classroom management techniques.
6. Work effectively with auxiliary personnel in the classroom.
7. Work effectively with parents and other members of the community in the classroom.
8. Assess language dominance and proficiency in basic subject matter, and utilize such results for instruction.
9. Formulate performance objectives and develop formal and informal evaluation strategies.
10. Utilize in the content areas various teaching techniques in both English and the target language, such as:
    a. Inquiry-discovery of instruction
    b. The individualization of instruction
    c. The establishment of learning centers
    d. The use of audio-visuals in the classroom
11. Evaluate instructional materials in terms of the students' linguistic, cultural, and intellectual characteristics.
12. Modify instructional materials designed to meet the students' needs.

Supporting Pedagogical Competencies

The candidates should be able to:

1. Utilize a multidisciplinary approach to teaching.
2. Work effectively with community resources.
3. Utilize interaction analysis strategies.
4. Plan and implement team teaching.

Knowledge

Bilingual education is multidisciplinary in nature, and the teacher-training program should, therefore, reflect this characteristic. The IHE should structure its program not only to include a wide variety of disciplines in various departments, but it should also seek to obtain cooperation among departments. It is important that the bilingual teacher-training program have an identifiable administrative locus in order to obtain the necessary structure and to promote coordination among the various departments. An official coordinating committee with representatives from these departments is recommended. The individuals in charge of the bilingual program, then, should provide the departments with the goals and objectives of the program so that all faculty members, regardless of their discipline, contribute to the preparation of the bilingual-education teacher. The following are some of the disciplines necessary for the adequate development of the bilingual education teacher: English, foreign languages, ethnic

studies, social sciences, applied linguistics, psychology, natural sciences, mathematics, music, art, library science, physical education, speech, and drama. These areas usually form part of the school curriculum, and teachers are expected to receive knowledge of some basic concepts in each of them as part of their university training. It is recognized that specifying competencies for each of these areas would be difficult and may not be within the jurisdiction of the persons in charge of the bilingual teacher-training program. However, the particular contributions of each discipline to bilingualism and bilingual education is necessary. Therefore, it is especially important for faculty members of these disciplines to meet periodically to coordinate their efforts and to determine necessary course modifications.

Application

Bilingual teacher-education programs should provide candidates with opportunities to apply to real situations what they have learned. Traditionally, most teacher-education programs have required a student-teaching field experience. In addition to this type of experience, the following are also recommended:

1. A structured observation experience early in the program, preferably at the freshman level. This will allow the candidates to observe a bilingual program in action over an extended period of time, perhaps for a quarter or a semester. This experience can provide the candidates with insight and information about bilingual education and may be the deciding factor as to whether they will or will not pursue a degree with a specialization in bilingual education.
2. Prior to student teaching, an extended internship of a quarter or a semester in length. This internship would take place in a local bilingual-education program. The candidates would not be given the responsibility of taking charge of the class but would observe the teacher, reinforce familiar concepts to the students, assist the teacher in routine classroom management chores, etc.
3. Field experiences in the community. This contact gives future teachers opportunities to know on a first-hand basis the students' families, the neighborhood, and its various components, such as churches, stores, social organizations, etc.

Field experiences should be structured to involve the students in increasingly responsible tasks, for example:

1. Observation
2. Tutoring on a one-to-one basis
3. Tutoring small groups
4. Teaching large groups or an entire class

As many courses as possible dealing with bilingual education should be field-based to maximize opportunities for relating theory and practice.

There may be IHE programs which provide training for teacher aides who already have some experience in the bilingual-education classroom. The university degree program should coordinate this experience with its academic training and, preferably, capitalize on such experience by bringing these aides in contact with students who have a minimum of contact with a bilingual program.

Program Model

Given the diversity of teacher preparation programs across the country, this publication presents a general bilingual-education training model which universities may adapt to conform to their own requirements and specifications.

The Bilingual Teacher-Training Sequence on page 16 takes into account the three program areas (*Academic Foundations, General Professional Education,* and *Bilingual-Educa-*

tion Specialization). It should be noted that the general model places a heavy emphasis on basic academic foundations early in the program and that the more specialized areas are stressed in the last 2 years. However, this arrangement does provide sufficient flexibility for students to begin developing some specialized competencies as early as the first year. As mentioned earlier, field experiences are vital. Universities should give strong consideration to field experiences, such as exploratory courses, as early as the students' first year of study. Such experiences will give the future teachers a more realistic view of the teaching profession, in general, and of bilingual education, in particular.

The suggested sequence is designed to give IHEs flexibility in planning an undergraduate degree program. It should be noted that courses in the three program areas may be taken in any of the 4 years of the program. The diagonal patterns are a means to indicate the proportion or percentage of course work in a particular area during any of the 4 years of study. There is a heavy emphasis on *Academic Foundations* during the first 2 years, for example. A certain number of courses in *General Professional Education* and *Bilingual-Education Specialization* could, however, be taken at this point. During the last 2 years, emphasis is on *General Professional Education* and *Bilingual-Education Specialization.* A small number of *Academic Foundations* courses which students had not yet taken could also be scheduled at this time.

Although it is difficult to express the number of courses in exact percentages, the program might also be represented in the following manner:

(In percent)	1st yr.	2nd yr.	3rd yr.	4th yr.
Academic Foundations	90	80	50	5
General Professional Education	5	10	20	35
Bilingual-Education Specialization	5	10	30	60

This arrangement of courses is based on the Bilingual Teacher-Training Sequence (Illustration I) and is designed to show one possible course distribution of the Undergraduate Program.

Master's Degree Program

Students pursuing a degree at this level should be proficient in English and the target language and may be of two types:

1. Students with an undergraduate degree with a specialization in bilingual education.
2. Students with an undergraduate degree in a field other than bilingual education but with possible first-hand experience in some phase of bilingual education.

Ideally, for those students who enter the master's degree program with an undergraduate specialization in bilingual education, the sequence of competencies might look like the following:

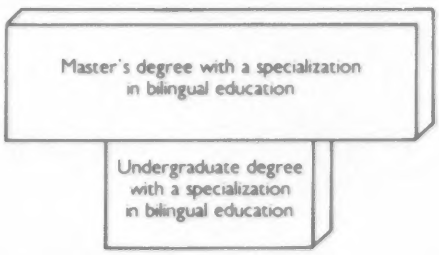
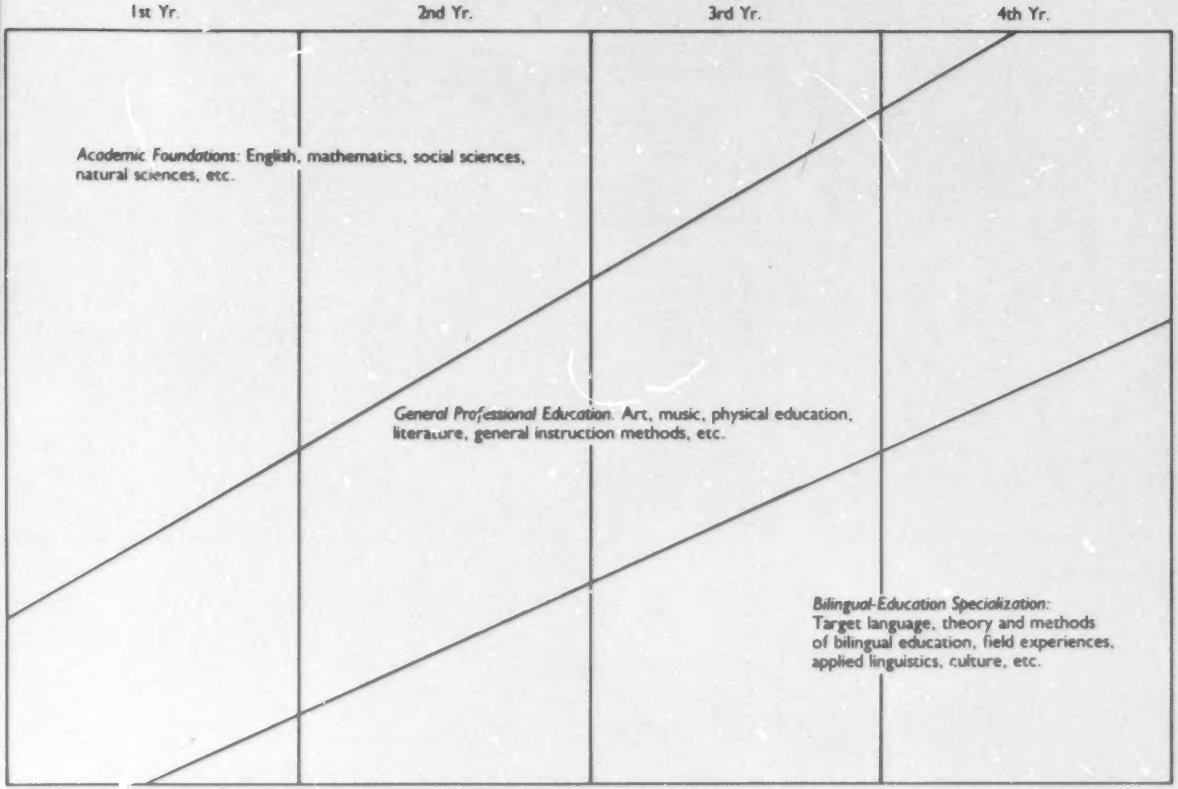

Master's degree with a specialization in bilingual education
Undergraduate degree with a specialization in bilingual education

ILLUSTRATION I

Bilingual Teacher-Training Sequence


1st Yr.
2nd Yr.
3rd Yr.
4th Yr.
Academic Foundations: English, mathematics, social sciences, natural sciences, etc.
General Professional Education. Art, music, physical education, literature, general instruction methods, etc.
Bilingual-Education Specialization: Target language, theory and methods of bilingual education, field experiences, applied linguistics, culture, etc.

Note. A certain percentage of courses should be taught in English and in the target language, or in the target language of the program, exclusively.

SAMPLE DISTRIBUTION OF COURSE WORK

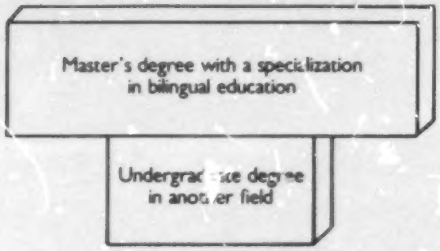
Four-Year Program

1st yr.	2nd yr.	3rd yr.	4th yr.
English*	English*	General education courses	Specialized bilingual education courses
Natural sciences	Mathematics	Specialized bilingual education courses	General education courses
Second language*	Social sciences/culture	Second language*	Second language*
Exploratory education course:	Art/music	Culture	Culture
Field-based	Second language*:	Intensive field experience:	Intensive field experience:
	In relation to field-based experiences; introduction to bilingual education	Internship	Student teaching
		Electives	Electives

*Most teacher-education programs have an English-language requirement. The number of courses which candidates take in English and the second or target language of the program depends on their individual language proficiency in the two languages.

As was indicated earlier, a certain number of courses in all areas and at each of the 4 years should be taught in English and the target language or in the target language of the program, exclusively.

The master's degree program would assume that the candidate has all the requisite knowledge and skills of the undergraduate program and is ready to proceed to more advanced study based on these previously acquired competencies. At this point in the development of bilingual education, however, there are still large numbers of teachers who wish to pursue a master's degree in bilingual education, but whose undergraduate degree may be in some other area. In this case the IHE would have to select those competencies from its undergraduate program which it considers absolutely essential for its master's degree candidates. The program may, thus, be visualized as follows:



The master's program should provide students with additional skills not part of the undergraduate program, such as in curriculum development, and it should require a higher degree of performance of the basic competencies. Preferably, candidates should have prior teaching experience. The candidate should be able to communicate effectively in English and the target language prior to entry into the program. The IHE should determine the candidate's oral and written language proficiency with a formal evaluation instrument.

The IHE must also take into account the career aspirations of its master's degree students and whether the students see the degree as terminal or as a stepping stone for the doctorate. As was recommended for the undergraduate program, it is vital at the master's degree level to provide a specified portion of the instruction in the target language of the program. This arrangement also provides the candidates with practice in the target language and ultimately results in quality programs.

Field experiences are very important at this level, too. These can be graduate internships in local bilingual programs or in a state, regional, or local education agency. Master's degree candidates can also assist the IHE faculty in conducting portions of the instructional program on the undergraduate level. The purpose of these experiences is to combine theory and practice and, thus, increase the candidates' skills in the field of bilingual education.

The following are suggested competencies for the master's degree candidates:

Attitudes

3 The candidate should develop the attitude that:

1. All students bring with them certain intellectual, emotional, linguistic, socio-cultural, and physical capabilities and potentials which should be developed and enhanced during the teaching-learning process.
2. The language students use is a structured system of communication.
3. The language variety of the students and a standard variety are valid systems of communication, each of which has legitimate functions within various social contexts.

4. The students' culture is the basis for their learning to function as social beings.
5. Bilingual education promotes and enhances the education of linguistically and culturally diverse students.
6. Bilingual education provides enrichment for all students.

Skills

The master's degree students are often teachers with direct experience in a bilingual program. Some of their knowledge and teaching skills are often acquired as a result of such experience. The graduate program should attempt, as much as possible, to utilize such knowledge and skills and to provide the candidate with additional information which, oftentimes, may be more theoretical in nature. This theory, however, should always be presented in conjunction with practical application.

Language Proficiency

The candidate should already possess language skills in both English and the target language prior to entry into the program, since the usual master's degree program cannot develop these skills from total lack of proficiency to the level necessary for bilingual education. The IHE should provide an entry diagnostic test to determine the language proficiency of the candidate. The student at this level is expected to have a command of English and the target language in listening, speaking, reading, and writing. Specifically, the candidates should be able to:

1. Provide instruction in all areas of the curriculum or in areas of secondary education specialization using a standard variety of both languages.
2. Understand and preferably speak the home language variety of the student.

An exit language-proficiency test is strongly recommended, and it should include both a general section and a specialized section which evaluates control of pedagogical terminology in both languages.

Basic Linguistic Competencies

The master's degree candidates should be able to demonstrate the basic linguistic skills required of the undergraduate students. Additionally, the candidates should be able to:

1. Explain the process of becoming bilingual.
2. Develop lessons dealing with specific areas of interlanguage interference and positive transfer.
3. Explain basic principles of the sociology and psychology of language.
4. Explain basic principles of language acquisition.

Supporting Linguistic Competencies

The candidate should be able to:

1. Recognize some basic principles of code-switching and its place in the language of development of the students.
2. Explain basic principles of the interaction of society and language and the resulting sociolinguistic phenomena.

Basic Cultural Competencies

In the area of culture, the candidate should be able to perform the basic competencies required of the undergraduate student. Additionally, candidates should be able to:

1. Apply to curriculum development and instruction the findings of research concerning education in general and of linguistically and culturally diverse students in particular.
2. Work directly with the community in identifying and using cultural resources for instructional purposes.
3. Identify major art forms of the target cultural group.
4. Explain diverse schools of thought concerning the relationship between language and culture.
5. Explain the process of acculturation and assimilation.

Supporting Cultural Competencies

The candidate should be able to:

1. Incorporate elements of culture into units of study.
2. Make objective comparisons of cultural characteristics of the mainstream and of the target group, including such areas as values, institutions, modes of behavior, etc.

Basic Pedagogical Competencies

In the area of pedagogical skills, the candidate should be able to demonstrate the basic competencies required of the undergraduate student. In addition, the candidate should be able to:

1. Critique and utilize formal and informal language assessment procedures and instruments.
2. Critique cultural elements in a variety of instructional materials and make necessary revisions.
3. Develop original materials for use in the bilingual education classroom.
4. Assess instructional materials to determine utility and relevance.
5. Determine biases of standardized tests.
6. Utilize diagnostic data in the instructional program.

Supporting Pedagogical Competencies

The candidate should be able to:

1. Design bilingual education programs based on the needs and strengths of various student populations.
2. Interpret research findings and establish implications for the classroom.
3. Be able to identify and accurately report on progress made by students in a bilingual-education program.
4. Establish an effective parental involvement component of a bilingual program.

At this level, it is important to consider the interests and career aspirations of the candidate. The candidate, therefore, may be given the choice of several degree program options, such as:

1. Degree consisting entirely of successful completion of a specified number of competencies and/or courses.
2. Degree consisting of successful completion of a specified number of competencies and/or courses and a master's report.
3. Degree consisting of successful completion of a specified number of competencies and/or courses and a thesis.

Candidates who look on this as a terminal degree may want to choose the first option, while those with aspirations for pursuing the doctorate at a later time may want to select one of the latter two options. The writing of a report or thesis may provide experience in research and writing. In terms of illustration 9 on page 35, which depicts the distribution of competencies, the report or thesis could well represent the competencies that the students generate. This would particularly be the case where the candidates are expected to generate and research a topic of interest.

At this level, candidates may have several options upon completion of the degree, for example:

1. Teacher.
2. Supervisor or consultant.
3. Curriculum specialist/writer.
4. School District bilingual-education director.
5. Consultant with a service center.
6. Doctoral studies.
7. Bilingual-education specialist at State Department of Education.
8. National bilingual-education network staff member
9. Librarian.

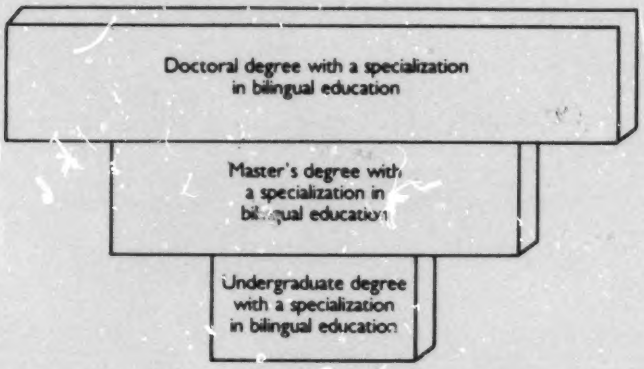
The IHE and the candidate should bear in mind the career goals available and structure the degree program accordingly.

Doctoral Program

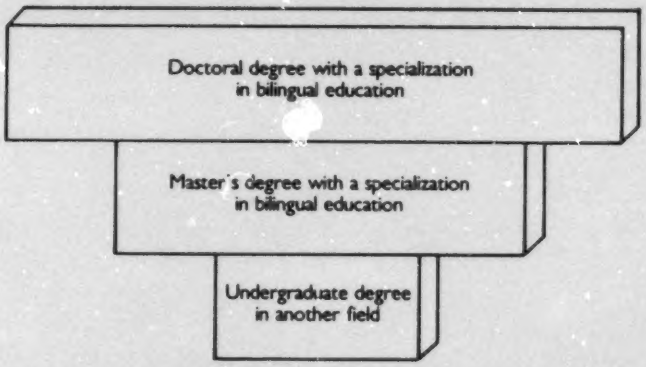
As with the master's degree program, students at the doctoral level come from a variety of academic backgrounds:

1. An undergraduate degree with a specialization in bilingual education.
2. An undergraduate degree in a field other than bilingual education.
3. A master's degree with a specialization in bilingual education.
4. A master's degree in a field other than bilingual education.
5. No master's degree.

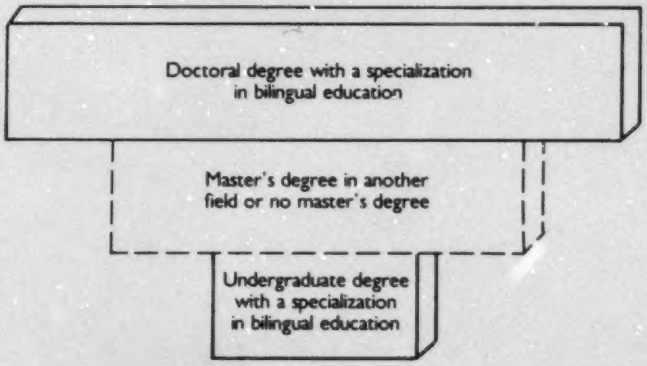
In addition to academic background, some students may have experience in bilingual education, while others are entering this field without previous preparation or experience. The IHE should provide students with a structured program which, nonetheless, gives them the necessary flexibility to pursue their own interests as they relate to bilingual education. Again, under ideal conditions for those students who enter the doctoral degree program with previous degrees in bilingual education, the sequence of competencies might be represented in the following manner:


Doctoral degree with a specialization in bilingual education
Master's degree with a specialization in bilingual education
Undergraduate degree with a specialization in bilingual education

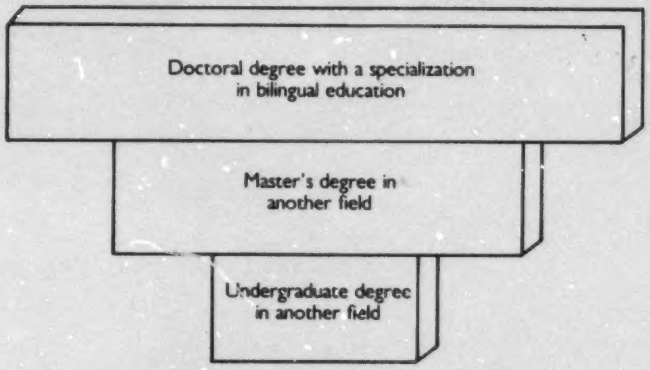
For students who have an undergraduate degree in some other field, but a master's degree with a specialization in bilingual education, the sequence might be conceived differently:


Doctoral degree with a specialization in bilingual education
Master's degree with a specialization in bilingual education
Undergraduate degree in another field

A more unlikely, but possible, sequence would be the one in which the candidate has an undergraduate degree with a specialization in bilingual education, a master's degree in another field or perhaps no master's degree. The sequence might be represented in this manner:


Doctoral degree with a specialization in bilingual education
Master's degree in another field or no master's degree
Undergraduate degree with a specialization in bilingual education

A fourth possible sequence would be the one in which the candidate at the doctoral level has both an undergraduate and a master's degee in a field other than bilingual education. The sequence might be represented in the following manner:


Doctoral degree with a specialization in bilingual education
Master's degree in another field
Undergraduate degree in another field

The doctoral degree should require more independent work than the undergraduate and the master's degree programs. This feature can be incorporated into the program in several ways:

1. Individual research projects within organized courses.
2. Independent study courses.
3. Independent research in specific areas of interest.
4. Collaborative work assignments with local, regional, state, or national education agencies.
5. Field-based graduate internships.

Students successfully completing the doctorate with a specialization in bilingual education may pursue a variety of careers:

1. IHE faculty member.
2. State or National Education Agency official.
3. Supervisor or consultant.
4. Curriculum specialist/writer.
5. School District bilingual-education director.
6. School District administrator.
7. Consultant with a service center.
8. National bilingual-education network staff member.
9. Researcher.
10. Guidance counselor.

The IHE should structure its doctoral program according to the various career options available to the individual with a doctorate with a bilingual-education specialization.

The IHE, in its commitment to bilingual education, must designate a certain portion of its graduate courses to be taught in the target language of the program. As was mentioned earlier, this arrangement provides the candidate with practice in the target language and ultimately results in quality programs.

Field experiences at the doctoral level are essential. These can take the form of actual classroom teaching in a bilingual program, providing inservice training to local bilingual education teachers, assisting the faculty with instruction at the master's or undergraduate levels, or working with an education agency at the regional, state, or local level. The purpose is to provide the candidates with opportunities to relate theory and practice and, thus, prepare them for their chosen career within bilingual education.

The bilingual-education doctoral program should have its locus of operation in the school of education but with links in several departments or disciplines. This document will only identify competencies for the areas of language, linguistics, culture, and pedagogy. Additionally, competencies for two other areas will be recommended: research and supervision. The reason for this is that many doctoral candidates in bilingual education are pursuing careers in these areas. Since a general recommendation for the doctoral program is for students to demonstrate the competencies required of the master's students, the doctoral program should expect students at this level to demonstrate a higher degree of knowledge or proficiency in each of the competencies.

Attitudes

The candidate should develop the attitude that:

1. All students bring with them certain intellectual, emotional, linguistic, socio-cultural, and physical capabilities and potentials which should be developed and enhanced during the teaching-learning process.
2. The language students use is a structured system of communication.
3. The language variety of the students and a standard variety are valid systems of communication, each of which has legitimate functions within various social contexts.
4. The students' culture is the basis for their learning to function as social beings.
5. Bilingual education promotes and enhances the education of linguistically and culturally diverse students.
6. Bilingual education provides enrichment for all students.

Skills

Doctoral students in bilingual education may usually be divided into two broad categories in terms of background and academic preparation: those with experience or training in bilingual education or related areas, and those without direct contact with bilingual education or related areas. The program, therefore, should take the students' backgrounds into account.

Language Proficiency

The candidates should already possess language skills in both English and the target language prior to entry into the program, since the usual doctoral degree program cannot develop these skills from total lack of proficiency to the level necessary for bilingual education. The IHE should provide an entry diagnostic test to determine the language proficiency of the candidates. The students at this level are expected to have a command of English and the target language in listening, speaking, reading, and writing. Specifically, the candidate should be able to:

1. Understand, speak, read, and write a standard variety of English and the target language.
2. Understand and preferably speak at least one major regional/social variety of the target language.

3. Control the technical terminology of the field of specialization in a standard variety of English and the target language.

An exit language-proficiency test is strongly recommended, and it should include both a general section and a specialized section which evaluates control of pedagogical terminology of both languages.

Basic Linguistic Competencies

The candidates should be able to demonstrate the competencies required of the master's degree students. In addition, the candidates should be able to:

1. Gather, transcribe, analyze, and compare linguistic information from a variety of sources and produce a linguistic profile to include psycholinguistic and sociolinguistic information.
2. Explain the major schools of linguistic description and analysis and their implications for instruction.
3. Explain the major theories of the nature of language from the perspectives of psychology, sociology, anthropology, and linguistics and their implications for the design and implementation of bilingual education programs.

Supporting Linguistic Competencies

The candidates should be able to:

1. Critique and validate existing linguistic research findings.
2. Explain the principles of diachronic development in the two languages of the program.
3. Explain linguistic information in terms of specialized sub-areas, such as psychology, pedagogy, sociology, anthropology, etc.

Basic Cultural Competencies

The candidates should be able to demonstrate the competencies required of the master's degree students. In addition, the candidates should be able to:

1. Develop field-method skills designed to analyze and compare at least two U.S. cultural groups, one of which is the target group of the program.
2. Identify and research the intellectual, artistic, or technological contributions of the target group to U.S. culture.
3. Explain the sociological and psychological relationship of language and culture.
4. Explain the relationship of anthropology and education, especially as it relates to bilingualism.
5. Explain the process of acculturation and assimilation and its sociological implication.

Supporting Cultural Competencies

The candidates should be able to:

1. Critique and validate existing research findings in the area of the target culture.
2. Explain cultural information in terms of related sub-areas, such as psychology, pedagogy, sociology, anthropology, etc.
3. Explain historical and contemporary elements of the target group as they relate to the U.S. mainstream culture and, where applicable, to the culture of the home country.

Basic Pedagogical Competencies

The candidates should be able to demonstrate the competencies required of the master's degree students. In addition, the candidates should be able to:

1. Explain and apply the main theories of second-language teaching.

2. Explain and apply the principles of curriculum development in bilingual educaton as they relate to the total school program.
3. Identify and apply the major principles of instruction in elementary school subject areas or, at the secondary level, of at least two subject areas.
4. Critique instructional materials in terms of language, culture, and the theoretical principles on which they are based.

Supporting Pedagogical Competencies

The candidates should be able to:

1. Identify the significant historical events in the evolution of bilingual education in the United States and make specific suggestions for curricular improvement incorporating those practices and policies found to be successful.
2. Explain the major theories of curriculum development in general education and in bilingual education.
3. Design various bilingual education program models which incorporate bilingual education as an integral part of the regular curriculum.
4. Identify and apply at least basic principles of test development, interpretation, and use.

Research Competencies

The candidates should be able to:

1. Describe the nature of research and differentiate between descriptive and experimental studies and between theoretical and empirical studies.
2. Identify and locate resources necessary to conduct research.
3. Collect, process, and analyze data.
4. Critique and interpret research studies.
5. Determine the implications of research for theory, practice, and further research.
6. Design and conduct original research.
7. Explain the research and development process in educational decision making.
8. Explain the basic principles of evaluation and prepare a basic evaluation study of a bilingual education program.

Supervisory Competencies

The candidates should be able to:

1. Observe and diagnose teaching behavior in a systematic manner.
2. Design inservice programs to meet specific local school needs.
3. Evaluate programmatic operations in addition to those involved in teaching.
4. Critique and assess curriculum materials.
5. Work effectively with teachers and/or administrators in the improvement of curriculum and instruction of the bilingual educaton program.
6. Develop a public relations program.

The doctoral program with a specialization in bilingual education, therefore, should lend itself to a variety of backgrounds, interests, and career goals. Each IHE should ensure that all its bilingual education doctoral students develop a common core of competencies in addition to those competencies which enhance and support the students' specific needs.

Degree Program Overviews

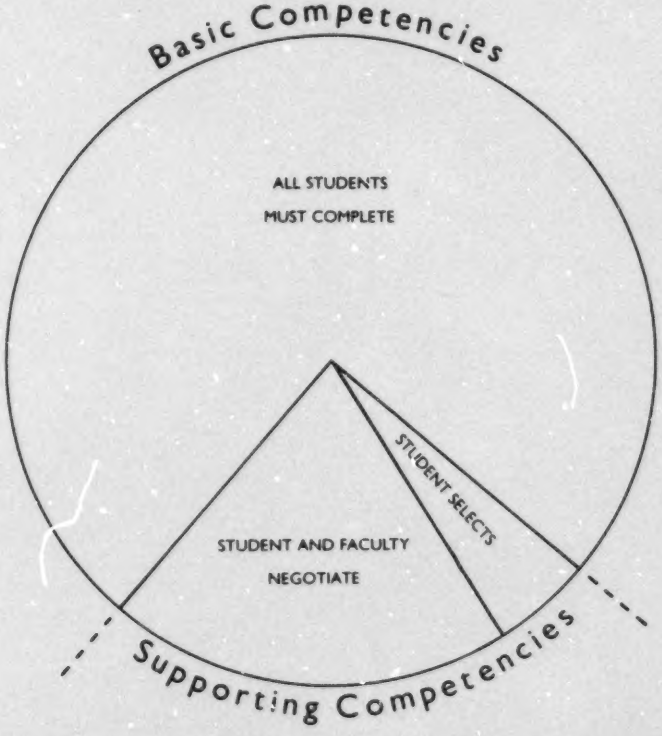
The following illustrations present an overview of the progression from the undergraduate level to the doctorate. The illustrations, in the forms of graphs, show approximate ratios between basic competencies and supporting competencies. It should be noted that each of the graphs represents all the competencies for each respective degree program.

Undergraduate Program Overview

Illustration 8 represents the entire undergraduate program; i.e., *Academic Foundations, General Professional Education,* and *Bilingual-Education Specialization.* The IHE determines the total number of competencies for its students. Within this number, the emphasis placed on the basic competencies and supporting competencies can be determined by the IHE. Although the proportions shown can be modified by individual IHEs, they illustrate the necessity of having the IHE identify and select the majority of competencies which all its bilingual education teacher candidates must demonstrate.

The supporting competencies are subdivided into two classes:

1. Those which the students and faculty select and which are based on the students' interests and needs.
2. Those which students can select on their own from an established list and which might be developed in elective courses.



Master's Degree Program Overview

Illustration 9 helps to explain the distribution of work expected of the master's degree students. The proportions of basic and supporting competencies are different to provide for flexibility. In addition, a fourth category, "Student Generates," has been added. This category is important, particularly as students are expected to do independent study and research or to prepare for a specific career. This could also take the form of a thesis, report, or term projects, such as materials development or development of curriculum for a specific bilingual school. Within the total number of competencies, the IHE may require students to do a certain amount of work in fields outside the area of bilingual education.

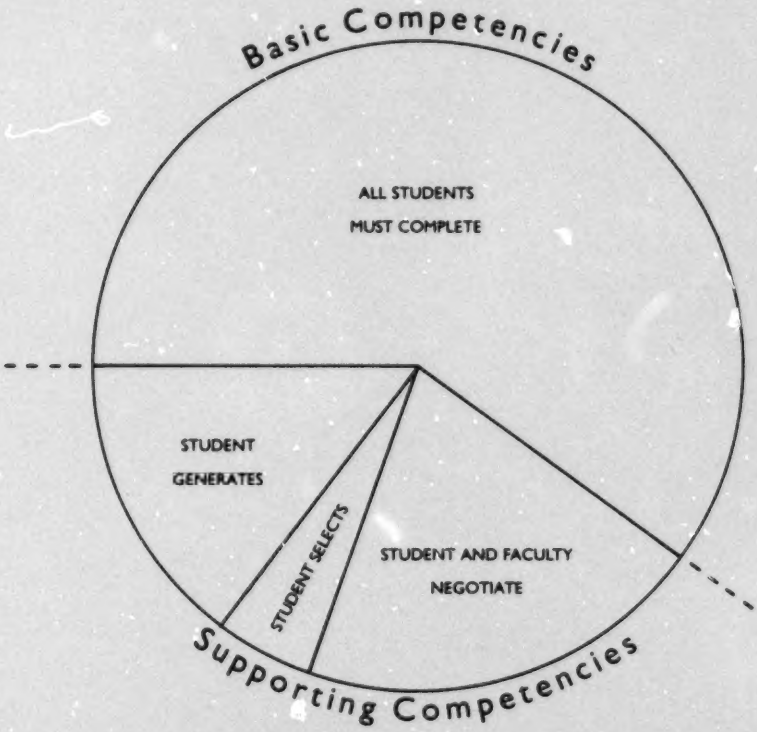
At the master's degree level, a program might consist of the following:

Major—Curriculum and instruction, educational administration, cultural foundations, etc.

Specialization—Bilingual education

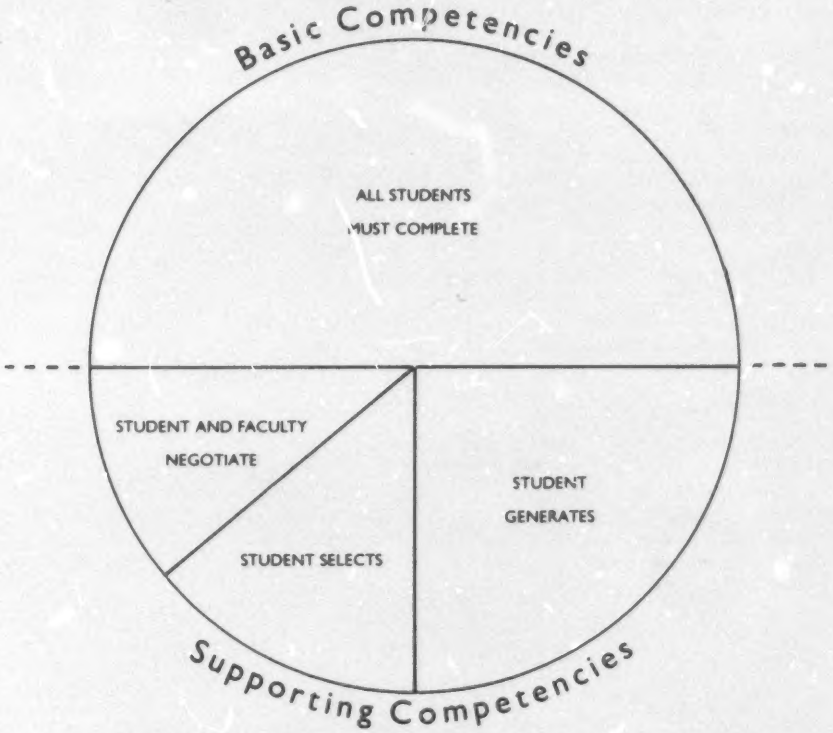
Supporting Work:

1. General education, such as early childhood education, evaluation, etc.
2. Related fields, such as language, applied linguistics, anthropology, etc.



Doctoral Degree Program Overview

As can be seen in illustration 10 the IHE provides the doctoral students with more leeway to pursue their own interests and professional goals and to provide them with the necessary background for a variety of possible careers. The basic competencies might include work specifically in bilingual education and core work required of all students in the sponsoring department. This arrangement would ensure uniform preparation and training in those areas that the department wants for all its doctoral students, regardless of specialization. The supporting competencies begin to provide students with options in related fields and they provide the independence necessary for doctoral students.



At the doctoral degree level, a program might consist of the following:

Major—Curriculum and instruction, educational administration, cultural foundations of education, etc.

Specialization—Bilingual education

Supporting Work:

1. General education, such as early childhood education, evaluation, etc.
2. Related fields, such as language, applied linguistics, sociology, anthropology, psychology, etc.

The three degree programs — undergraduate, master's, and doctorate — with a specialization in bilingual education, progress in terms of the amount of independence granted to the candidates. At all levels, however, IHE must provide a structured program which presents requirements and options available to the candidates.

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Appendix 21

Recommendations for the Implementation of the Guidelines for the Preparation and Certification of Teachers of Bilingual Bicultural Education through Inservice Training

Center for Applied Linguistics

The Group charged with the responsibility of considering the implementation of the *Guidelines* through inservice training courses bases its recommendation on two important considerations, namely,

that the inservice training of personnel-teachers, paraprofessionals principals, and assistant principals — of necessity must be developed to meet the specific needs of group to be trained

that it is difficult, if not often impossible, to involve long-time experienced administrators in any type of inservice training, especially if it requires attending a college or university

The group also recognizes the advantage and convenience of enlisting the collaboration, support and intervention of the local universities and colleges in the inservice training of personnel involved in bilingual bicultural education, especially in order to enable the trainees to acquire credits applicable to professional improvement plans and to the extension of state certification.

Group Two's first recommendation, therefore, is

That inservice courses be developed within the schools, involving limited members of personnel with common needs which have been previously assessed, and therefore expressed by the teachers to be trained themselves.

This needs assessment can be undertaken at the beginning of each school year by distributing carefully structured checklists or questionnaires to all personnel at orientation meetings held during school pre-opening week. These questionnaires should ask teachers to check those aspects (or competencies) in which they feel that they need assistance, "updating" or, plainly, *training*.

After due discussion of each aspect, and of the convenience of adequate preparation in order to do their job, teachers can be requested to return the questionnaire to the coordinators or persons in charge of structuring the courses to be offered. Unless specifically trained for bilingual bicultural education by a university or college, prior to being employed, teachers, administrators and paraprofessionals are very likely to indicate their own need for training in most of the competencies contained in the Guidelines.

Suggestions for the achievement of such competencies through

a. after school sessions of two hours' duration, with hourly stipends paid, and
b. some all-day sessions (made possible by either using teacher workdays or providing substitute teachers) can then be formulated in reference to each aspect included in the Guidelines, as follows:

Language Proficiency

A. The *criteria* that define *adequate control* of all dimensions of language —

"pronunciation, grammar, vocabulary, regional, stylistic and nonverbal variants appropriate to the communication content" — need to be established.
The self-assessment inventory to be administered to the teachers then can assist them to realize courses. *Reading* and *writing* proficiency must be included, in addition to *speaking* and *understanding*, as aspects of the "effective communication" goal.

3. Training in *effective communication* must be undertaken in the target language by an instructor who knows of the existence of the diverse language variants. Special attention should also be paid to speech acts and politeness required in a learning situation (rules for questioning, answering, directing, etc.). Informants can be involved in the presentation of those variants most common in the community. Curricular terminology related to all subject areas can be acquired by assigning to groups of teachers the examination of textbooks written in countries where the language is used as a native language. A survey of local talent might produce competent subject matter specialists with native command of the language in question, whose services could be obtained on a contractual basis as needed. Under no circumstances is the *language* course to be taught in any other but the target *language*.

Linguistics

Linguistic considerations, such as involved in guidelines 6, 7 and 8, should probably be undertaken as part of a different course to be offered. It may well be the case that some teachers may need to acquire these particular competencies dealing with the contrastive analysis of the two languages involved in the program, yet may be quite proficient in their home language, including the ability to provide curriculum content in it. The inverse may also be the case if the teachers have already had linguistic courses as part of their preservice training at the university.

Culture

In general, but very especially regarding *Cultural diversity* and the need to include in the curriculum the culture and history of the group, its contributions to U.S. culture and history, and the contemporary life styles of the group, *Group 2* suggests the need to have a supporting statement from the Superintendent of Schools in order to have all schools accept the inclusion of the Study of "other" cultures.

Specifically, it was recommended:

A. That community members be invited to talk about their culture to teachers participating in inservice courses

B. That various "cultural" activities or experiences be included as sessions of any inservice course.

C. That available research related to the effects of cultural and socio-economic variables on the students' cognitive and affective learning styles and on their general level of development and socialization be included as part of all inservice courses.

D. That session on values clarification conducted by persons who have such skills be included in all inservice courses.

E. That teachers be involved in community affairs where they interact with persons of the "other" cultures

F. That where more than one "other" culture is involved in a given community, teachers need to identify modes of behavior and values as well as other significant cultural traits of those cultures that have representation in the students of a particular school or district. Special attention is to be given to those significant differences in behavior or attitudes that might bring conflict during cross cultural interaction.

Instructional Methods

Group 2 recommends

A. That all inservice courses in methods of teaching the "home language" be conducted in the home language so that "home language" teachers may acquire or reinforce the confidence, ability in and feeling for the language that will enable them to "assist children to maintain and extend command of the mother tongue" in all its aspects.

B. That courses in methods of teaching the second language be conducted in the second language to assist teachers in achieving the same goal mentioned above in relation to the second language.

C. That inservice courses in the home language include opportunity for teachers to observe, either directly or through videotapes, the utilization of innovative techniques developed by master teachers in order to practice same in the home language. The use of microteaching techniques is recommended.

D. That both teachers and paraprofessionals be involved in inservice courses in home language methodology in order to learn to work together.

Curriculum Utilization and Adaptation

A. That a session of the methods course in both the home language and in the second language include the evaluation of available curriculum materials in the various areas of the curriculum.
Such evaluation can be conducted by grouping teachers according to common interests and having them look for specific biases — sex, culture, for instance — in the materials that they are using as well as in those available to them.

B. That such inservice courses include opportunities for participants to share activities, lesson plans, materials, content vocabulary, lists, etc. that they have used or developed or found particularly effective to teach various aspects of their own programs.

C. That "new" materials be given to skilled teachers for use and report on and that feedback on utilization of materials by teachers be encouraged as part of inservice sessions.

Assessment

A. That a session of the Methods courses in both the home language and the second language be devoted to the review of available tests containing biases or irrelevancies so that participating teachers can be led to identify the biases or irrelevancies.

B. That teachers be assisted in constructing *assessment* or evaluative items for given objectives that have been pursued through a series of suggested *activities*. This assessment session is to be correlated with the session on *development* and identification of curriculum materials and activities for the attainment of a given objective as proposed in IV above.

C. That teachers learn to utilize available instruments for the placement of students in the appropriate level of language proficiency both in the home language and in the second language. In this respect teachers need to be assisted in using and developing techniques for diagnosing individual pupils' need in terms of given language skills, for instance, aural discrimination of sounds, association of sounds and symbols, use of various word forms, pronunciation of sounds, use of appropriate word order, acquisition of reading comprehension skills, in accordance with their expected level of home/second language proficiency.

D. That actual application of placement and diagnosis techniques, including oral

interviews and other procedures, be practiced during inservice, utilizing videotapes or audio recordings in microteaching situations whenever possible.

E. That further microteaching — with audiotaping at least — be utilized on an ongoing, monitored basis throughout the inservice course and as follow-up to it, with periodic joint sessions for mutual assessment on a voluntary basis as a means of attaining self assessment of performance on the part of all personnel, in relation to:

1. own strengths and weaknesses as bilingual teacher
2. own value system as it relates to the learner, his behavior, and his background
3. the effectiveness of own teaching strategies

School Community Relations

A. That during inservice training teachers be provided with genuine experiences within the community, especially with minority groups of the same origin as the students. Opportunities for voluntary natural interaction in community activities are to be provided on an ongoing basis, with follow-up sessions for discussion of observations and questions.

B. That teachers be trained to assume a more "listening" role in interacting with parents, encouraging them to come into the school and to participate in doing some tasks, such as collecting school lunch money, decorating bulletin boards or rooms for special activities, making costumes, working with boys in repairing and making things or helping them learn to do arts and crafts jobs, teaching them typical songs and dances, or to play typical instruments, like maracas, "tumbadoras", guitars, "güiros", etc.

C. That teachers and paraprofessionals be encouraged to work cooperatively with parents and children in actual classroom projects, such as "making up" books with the children's pictures in them and with text in both English and the home language.

D. That resource persons with various kinds of expertise be identified within the community and invited to offer input in the home language, especially in academic subject areas. Their talent and skills can be used directly with the teachers on a contractual basis or indirectly by using videotaped, audiotaped, and filmed performances appropriately acknowledged.

E. That teachers be provided with reliable information — through church groups, community action agencies, reputed, well known individuals — so they can learn to identify true community leaders and guard against falling prey to false movements that can jeopardize the integrity and credibility of the program.

Appendix 22

State Certification Requirements for Teachers For Bilingual Education Programs June 1976

Dorothy Waggoner

Foreword

As a part of the growing commitment to the concept of bilingual education as a means of providing equal educational opportunity to the Nation's linguistically and culturally different children, 11 States have adopted special requirements for teachers who wish to teach in bilingual education programs. These requirements—from Arizona, California, Delaware, Illinois, Indiana, Massachusetts, Michigan, New Jersey, New Mexico, Rhode Island, and Texas—are contained in this publication. In addition, the common standards adopted by the National Association of State Directors of Teacher Education and Certification (NASDTEC) for the preparation of teachers for bilingual/bicultural education programs are also included.

NCES is pleased to make this information available to assist other States which may be considering the adoption of certification requirements, institutions of higher education with programs to prepare teachers for bilingual assignments, and individuals seeking to enter the field.

This publication is one of a series prepared by NCES's Bilingual Studies Group.

Leslie Silverman, Acting Chief
Elementary and Secondary
Analysis Branch

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Division of Elementary and Secondary
Education Statistics

Introduction

This publication contains the special requirements for teachers who wish to teach in bilingual education programs in the 11 States which had adopted bilingual teacher certification or other special requirements for teachers for bilingual education programs as of June 1976. The information was obtained by the National Center for Education Statistics as a small part of a survey of State education agencies undertaken in October 1975. A report on the full survey results is being prepared for publication separately.

Responses to the Question on Certification or Other Criteria

The information was provided by the States in response to the question "Do you have requirements for State certification or other criteria for personnel working in bilingual education or other programs designed to meet the needs of limited-English-speaking persons."

In addition to the 11 States with special requirements for teachers for bilingual education programs, summarized in the following paragraphs and shown in the chart on page 2, 7 other States and the Territory of Guam provided information about certification requirements, but not for bilingual education programs per se. Guam reported that 18 hours of course credit in English and in language learning and either Peace Corps or other cross-cultural experience are required for its teachers. Louisiana, in keeping with its objectives to further proficiency in French and other languages as "second" languages, has a second-language specialist certification but has not yet developed certification for bilingual education. Nebraska, which has not established certification requirements for bilingual teachers, reported that it adheres to the common standards for bilingual/bicultural teacher education approved by the National Association of State Directors of Teacher Education and Certification (NASTEC) (appendix).

Five States—Maryland, New Jersey, New Mexico, Rhode Island, and Wisconsin—responded that they had certification requirements or other special requirements for teachers desiring to teach English as a second language to limited-English-speaking persons, as distinguished from requirements for teachers for bilingual education programs. However, since information about requirements for ESL programs is contained in the publication of the national organization of Teachers of English to Speakers of Other Languages (TESOL),[1] we are reporting here only the requirements for teachers for bilingual education programs.

Responses to the State agency survey were not received from two States. It has been verified by independent means that these States did not have special requirements for certification of teachers for bilingual education programs as of June 1976.

States With Special Requirements for Teachers for Bilingual Education Programs

The 11 States which reported special requirements for teachers for bilingual education programs were the following (see also chart, column 1):

- Arizona
- California
- Delaware
- Illinois
- Indiana
- Massachusetts
- Michigan
- New Jersey
- New Mexico
- Rhode Island
- Texas

The requirements are reflected in a separate certification for bilingual education teachers in seven of the States—Arizona, California, Delaware, Illinois, Massachusetts, New Mexico, and Texas. In addition to separate certification, California has a basic teaching credential with a bilingual/cross-cultural emphasis (similar to an endorsement), and Texas has a provision for limited endorsement of regular teaching certificates for teachers already in bilingual education programs. Finally, the requirements are combined as a bilingual endorsement or specialization rating in connection with the regular teachers' certification in the remaining four States—Indiana, Michigan, New Jersey, and Rhode Island.

Type of certification and requirements for teachers for bilingual education programs, by State, June 1976

State (1)	Type of Certification		Requirements						
			Language proficiency			Teaching methods			
	Separate Certificate (2)	Endorsement of regular Certificate (3)	Language other than English (4)	English (5)	Knowledge of cultural heritage (6)	General (7)	Bilingual (8)	English as a second language (9)	Field experience in Bilingual situations (10)
Arizona	x		x	x	x	x			x
California	x	x	x		x		x	x	x
Delaware	x		x		x			x	x
Illinois	x		x	x	x				
Indiana		x	x		x	x			
Massachusetts	x		x	x	x		x		x
Michigan		x	x		x			x	x
New Jersey		x	x	x	x		x	x	
New Mexico	x		x		x		x		x
Rhode Island		x	x		x		x		
Texas	x	x	x	x	x		x	x	x
Total	7	6	11	5	11	2	6	5	7

Requirements for Certification or Endorsement of Teachers for Bilingual Education Programs

All of the State bilingual teacher certification or endorsement requirements include proficiency in a language other than English (chart, column 4). Also requiring proficiency in English are Arizona, Illinois, Massachusetts, New Jersey, and Texas. All of the States require some kind of competence in the culture and heritage of minority groups to be served by bilingual programs (chart, column 6).

With regard to teaching methods, the requirements of California, New Jersey, and Texas call for competence both in methodology relating to the use of two languages as media of instruction — the specifically bilingual methodology — and in English-as-a-second-language (ESL) methodology. The requirements of Massachusetts, New Mexico, and Rhode Island call for competence only in bilingual methodology; those of Delaware and Michigan, competence only in ESL methodology. Some kind of student teaching or other field experience in bilingual or multicultural situations is required of candidates for certification or endorsement as bilingual teachers in 7 or the 11 States — Arizona, California, Delaware, Massachusetts, Michigan, New Mexico, and Texas.

The NASDTEC standards (see appendix) provide that candidates for positions in bilingual/bicultural education should have regular teaching credentials for elementary or secondary schools, should be prepared to instruct students in content areas in English and their dominant language other than English, have knowledge of the history and culture of the target student population, and be competent in both bilingual and ESL methodology. In connection with the latter they state that students should be given opportunities to demonstrate their ability in field experiences with students, parents, and community members.

Arizona

Bilingual Teacher Certificate[2]

A. Valid elementary or secondary teaching certificate.
B. Completion of an approved program at an Arizona college or university, *OR*
C. Completion of an equivalent program to include evidence of competence in the following areas with a minimum of fifteen (15) semester hours in the culture and methodology areas:
   1. Culture: fundamental aspects of ethnic group cultures; survey of commonalities and differences of the major aspects of cultures, including history, language, fine arts, and social sciences.
   2. Methodology: the classroom methodology taught shall be related to the teaching major; a related multicultural field experience.
D. Language:
   1. Proficiency in the second language must be verified by the language department of a regionally or nationally accredited institution.
   2. Proficiency in English as a second language must be verified by the language department of a regionally or nationally accredited institution.

California

Special Instruction Credential With Authorization in
Bilingual Cross-Cultural Education[3]
Direct Application Basis

Before September 15, 1977, but not thereafter, application may be made directly to the Commission for the specialist instruction credential authorizing in bilingual cross-cultural instruction. Coursework must have been completed on or after July 1, 1964, and acceptable experience shall have commenced on or after September 1, 1970. Each applicant shall hold a valid basic teaching credential requiring a degree and teacher preparation. This may be a partial, preliminary, postponed, clear, or life credential, issued under present or prior regulations. In addition, applicants shall have successfully completed in accredited institutions a program including the following:

POSTGRADUATE WORK: A minimum of 24 semester hours or equivalent beyond the bachelor's degree.

SPECIALIZED PREPARATION: 24 semester hours of upper division of graduate level course work in the specialized area or in related areas, which shall include but not be limited to coverage of each of the three categories listed below (1, 2, and 3).

Not over 6 semester hours of credit may be allowed toward categories 1 and 2 below for teaching experience, at the rate of 3 semester hours of credit for each full year of experience. Verification of such experience shall be shown by continued employment in the public schools as a bilingual teacher in a bilingual program maintained with state or Federal categorical funds, or as a teacher designated by a district or county as a bilingual teacher, in a position or positions which utilize the teacher's bilingual instructional skills as verified by an appropriate district or county official.

SPECIFIC REQUIREMENTS (All competencies must be met.):

(1) *Bilingual Cross-Cultural Teaching Techniques and Strategies*
   (A) Bilingual teaching strategies
   (B) Team teaching, with use of paraprofessionals
   (C) Performance-based teaching
   (D) English as a Second Language (ESL) technique
   (E) Target population language as-a-second-language technique
   (F) Development of bilingual and/or cross-cultural teaching materials

(G) Teaching the bilingual and/or bicultural child
(H) Teaching of reading in the target language

(Preparation in this area should include, but not be limited to: minority-oriented curriculum; motivation, characteristics, and development of minority students as related to classroom performance; communication differences; communication and language arts needs of children from bilingual families; curriculum development and evaluation of minority and bicultural education programs; materials and methods for teaching foreign language and ESL; basic philology and linguistics; implications for teaching culturally different and/or educationally deprived; laboratory practice teaching culturally and linguistically ferent; reading theory and methods designed for bilingual and/or non-English-speaking children.)

(2) *Target Language Competence* (Must be verified.)
(A) Communication level:
Oral comprehension
Aural comprehension
Reading
Writing
(B) Component level:
Speaking
Writing
(C) Linguistics:
Current
Historical

(Preparation should include either the passing of an appropriate examination, or coursework to develop competence in speaking, reading, writing, and listening to the target language in the case of foreign speaking, or the ability to speak and understand the language of the sub-culture in the case of a linguistically different minority.)

(3) *Competencies and Knowledge of the Culture*
(A) Contemporary life style of the target population (their current life style in the United States)
(B) The mother culture(s) of the target population.

(Preparation should include social and economic factors related to the target population; community influences; philosophy of education for the culturally and/or linguistically different, and the target population's background of history, culture, awareness, and values.)

Competence in aural understanding, speaking, reading, and writing in a language other than English and an understanding of the culture associated with that language. These competencies shall be demonstrated by one of the following procedures:

(A) Passing an examination(s) covering each of the specified areas of competence in the language and culture. The examination(s) shall be designated by the Commission for Teacher Preparation and Licensing.
(B) Passing an assessment covering each of the specified areas of competence in the language and culture administered by a Commission-approved California institution.
(C) Passing an assessment covering each of the specified areas of competence in the language and culture by panel(s) of bilingual certificated teachers appointed by the governing board of a local educational agency or county superintendent of schools.

(A summary adapted from credential regulations and Commission policies.)

Basic Teacher Credential With a Bilingual/Cross-Cultural Emphasis[4]

California's basic teacher credential with a bilingual/cross-cultural emphasis is earned by a candidate following a program leading to the basic credential at an institution specifically approved by the State Commission for Teacher Preparation and Licensing to offer a Bilingual/Cross-Cultural Emphasis program. The credential may be multiple subject or single subject. The candidate must demonstrate certain competencies in the language and the culture of the selected target population of the non and limited-English-speaking pupils the particular program emphasizes. In addition, the teacher candidate must demonstrate:

> subject matter competence in English and the target language of the emphasis program . . . [and] teaching competence in the subject matter authorization which is to be also taught in the target language.

The candidate must also demonstrate competence in bilingual/cross-cultural reading skills, including oral reading ability in both English and the target language and ability to teach reading to non and limited-English-speaking pupils. "A substantial portion of the required nine semester units in professional education" in the programs leading to the basis credential with a bilingual/cross-cultural emphasis must include bilingual/cross-cultural competencies:

> in order to assure that the credential candidate can successfully develop skills and competence to teach his/her teaching authorization in English and the target language.

At least one-half of the student teaching assignment must be in bilingual/cross-cultural instruction.

Emergency Bilingual/Cross-Cultural Teaching Credential[5]

(a) Requirements. This credential, valid for a one-year period, may be granted to an applicant who meets all of the requirements of (1), (2), (3), (4), (5), and (6).
  (1) Completion of at least 90 semester units of college or university coursework from accredited colleges or universities.
  (2) Competence in aural understanding, speaking, reading, and writing in a language other than English, to be listed on the credential and an understanding of the culture associated with that language. These competencies shall be demonstrated by one of the following procedures:
    (A) Passing an examination or examinations covering each of the specified areas of competence in the language and culture. Such examination or examinations shall be designated by the Commission for Teacher Preparation and Licensing.
    (B) Passing an assessment covering each of the specified areas of competence in the language and culture administered by a Commission-approved California institution.
    (C) Passing an assessment covering each of the specified areas of competence in the language and culture by panel(s) of five bilingual certificated teachers appointed by the governing board of a local educational agency or county superintendent of schools.
  (3) Either of the following:
    (A) Three semester hours of coursework, or its equivalent, in methods, techniques, and materials used in bilingual classroom instruction earned in a teacher preparation institution approved by the Commission.

(B) Successful completion of an in-service program of instruction in methods, techniques, and materials used in bilingual classroom instruction provided that the program is approved by a local educational agency or a county superintendent of schools.

(4) Verification that the applicant meets either of the following:

(A) Has served in a bilingual classroom setting in a public school providing direct instructional services for a minimum of two years or equivalent.

(B) Is currently serving as a paraprofessional providing direct instructional services in a bilingual classroom.

(5) Verification that the applicant is enrolled or has been admitted to a Commission approved teacher preparation institution.

(6) Submission of the Statement of Need described in California Administrative Code, Title 5, Section 5920.3.

(b) Authorization. The Emergency/Bilingual Cross-Cultural Teaching Credential authorizes the holder to teach at grade twelve and below in classes for limited and non-English speaking students in subjects which the applicant is academically competent to teach.

(c) Terms of Renewal. An Emergency Bilingual/Cross-Cultural Teaching Credential shall be renewed for one year periods upon completion, during the life of the credential, of six semester units or its equivalent of collegiate work leading to a credential.

(d) Special Instruction. The employing agency or district shall treat a person teaching on the basis of this credential as an intern and provide necessary supervision and assistance. To the extent possible, the supervision and assessment of the bilingual classroom teacher should include bilingual certificated personnel.

Delaware

Elementary Teacher Certificate — Bilingual[6]

Required in grades 1-6, valid in State Approved middle schools grades 5-8 and valid in grades 7-8.

I. *Requirements for the Standard Certificate*

A. Bachelor's degree from an accredited college, *and*;

B. General Education —
Satisfactory completion of bachelor's degree, *and*;

C. Professional Education —

1. Completion of a teacher education program in elementary education bilingual in the language area of assignment
— OR —

2. Completion of the required course work in a teacher education program in elementary education, *and*;

a. Minimum of 15 semester hours in the language area of assignment at or above the third year college level
— OR —
Demonstrated fluency in the language area of assignment as determined by the NTE (score at fiftieth percentile)
— AND —

b. Three semester hours in *Teaching English as a Second Language*
— AND —

c. Knowledge of the target group's culture as demonstrated by:
Three semester hours credit in the culture of the target group

— OR —

Significant personal connection with the target community such as formative or work experience

— OR —

An appropriate workshop approved by the Department of Public Instruction in the target group's culture

— AND —

d. Bilingual student teaching in an elementary school program in the language area of assignment.

II. *Requirements for the Limited/Standard Certificate* (not renewable)
Issued for a period of three years at the request of a Delaware Public School to a person who meets the requirements listed below and who is employed as a bilingual elementary teacher to allow for the completion of the requirements for the standard certificate as listed under Section I. above.
A. Requirements of I. A. and I. B above, *and*;
B. Specialized Professional Preparation—
Course work as required in I. C. 2a, b, and c. (Student teaching will be satisfied by three years of satisfactory teaching experience in a bilingual elementary school program in the language area of assignment.)

Certificates Issued For This Position

Standard	See above
Limited/Standard	See above
Provisional	Upon request of a Delaware Public School for a teacher employed for this position who meets the standards as set forth under *Types of Certificates — Provisional*
Emergency	None

Secondary Teacher Certificate — Bilingual[7]

Required in grades 9-12, valid in grades 7-8 in a junior high school, and valid in grades 5-8 in a State approved middle school.

I. *Requirements for the Standard Certificate*
A. Bachelor's degree from an accredited college, *and*;
B. General Education —
Satisfactory completion of bachelor's degree, *and*;
C. Professional Education —
1. Completion of a program in teacher education in secondary education bilingual in the language area of assignment and the subject area of assignment

— OR —

2. Completion of a major in the subject area of assignment, *and*;
A. Minimum of 15 semester hours in the language area of assignment at or above the third year college level

— OR —

Demonstrated fluency in the language area of assignment as determined by the NTE (score at fiftieth percentile)

— AND —

B. Three semester hours in *Teaching English as a Second Language*

— AND —

C. Knowledge of the target group's culture as demonstrated by:

Three semester hours credit in the culture of the target group

— OR —

Significant personal connection with the target community such as formative or work experience

— OR —

An appropriate workshop approved by the Department of Public Instruction in the target group's culture

— AND —

D. Bilingual student teaching in a secondary school program in the language area of assignment.

II. *Requirements for the Limited/Standard Certificate* (not renewable)
Issued for a period of three years at the request of a Delaware Public School to a person who meets the requirements listed below and who is employed as a bilingual secondary teacher to allow for the completion of the requirements for the standard certificate as listed under Section I. above.
A. Requirements of I. A. and I. B. above, *and*;
B. Specialized Professional Preparation —
Course work as required in I. C. 2a, b, and c. (Student teaching will be satisfied by three years of satisfactory teaching experience in a secondary bilingual school program in the language area of assignment.)

Certificates Issued For This Position

Standard	See above
Limited/Standard	See above
Provisional	Upon request of a Delaware Public School for a teacher employed for this position who meets the standards as set forth under *Types of Certificates — Provisional*
Emergency	None

Illinois

Transitional Bilingual Education Teacher Certificate[8]

No person shall be eligible for employment by a school district as a teacher of transitional bilingual education unless he meets the requirements set forth in this Section. School districts shall give preference in employing transitional bilingual education teachers to those individuals who have the relevant foreign cultural background established through residency abroad or by being raised in a non-English speaking environment. The Certification Board shall issue certificates valid for teaching in all grades of the common school in transitional bilingual education programs to any person who presents it with satisfactory evidence that he (a) possesses an adequate speaking and reading ability in a language other than English in which transitional bilingual education is offered and communicative skills in English, and either (B) possesses a current and valid teaching certificate issued pursuant to Article 21 of this Code[9] or (c) possessed within five years previous to his applying for a certificate under this Section a valid teaching certificate issued by a foreign country, or by a State or possession or territory of the United States, or other evidence of teaching preparation as may be determined to be sufficient by the Certification Board; provided that any person seeking a certificate under subsection (c) of this Section must meet the following additional requirements:

(1) Such persons must be in good health;

(2) Such persons must be of sound moral character;

(3) Such persons must be legally present in the United States and possess legal authorization for employment;

(4) Such persons must not be employed to replace any presently employed teacher who otherwise would not be replaced for any reason.

Certificates issuable pursuant to subsection (c) of this Section shall be issuable only during the 5 years immediately following the effective date of this Act and thereafter for additional periods of one year only upon a determination by the State Board of Education that a school district lacks the number of teachers necessary to comply with the mandatory requirements of Sections 14C-2.1 and 14C-3 of this Article for the establishment and maintenance of programs of transitional bilingual education and said certificates issued by the Certification Board shall be valid for a period of 6 years following their date of issuance and shall not be renewed. Such certificates and the persons to whom they are issued shall be exempt from the provisions of Article 21 of this Code except that Sections 21-12, 21-13, 21-16, 21-17, 21-19, 21-21, 21-22, 21-23 amd 21-24 shall continue to be applicable to all such certificates.

Indiana

Bilingual and Bicultural Endorsement to a Standard or Professional License[10]

This endorsement recognizes the holder's ability to teach areas listed on the Standard or Professional License in a bilingual and/or bicultural setting.

I. The candidate for the bilingual and bicultural endorsement must:
   A. Show oral and written proficiency in the target language
   B. Complete 12 semester hours of course work distributed over the following areas:
      1. Methods of instruction in bilingual and bicultural education.
      2. Development of bilingual and bicultural programs.
      3. Culture of the bilingual target language group.

II. Coverage: This endorsement certifies the holder's proficiency to teach the subject area and/or grade levels specified on his license to students whose ethnic and/or cultural background is the same as speakers of the target language.

III. Professionalization: This endorsement becomes professionalized when the holder has completed three semester hours of graduate credit related to the culture of the target language group and has met the professionalization requirements for the basic preparation level of the Standard License.

Massachusetts

Transitional Bilingual Education Teacher Certificates

Section 6 of the Transitional Bilingual Education Act of the Commonwealth of Massachusetts provides:

> The board shall grant certificates to teachers of transitional bilingual education who present the board with satisfactory evidence that they (1) possess a speaking and teaching ability in a language, other than English, in which bilingual education is offered and communicative skills in English; (2) are in good health, provided that no applicant shall be disqualified because of blindness or defective hearing; (3) are of

sound moral character; (4) possess a bachelor's degree or an earned higher academic degree or are graduates of a normal school approved by the board; (5) meet such requirements as to courses of study, semester hours therein, experience and training as may be required by the board; and (6) are legally present in the United States and possess legal authorization for employment.

The following are specific requirements established by the Board of Education:[11]

Elementary School Teachers of Transitional Bilingual Education (Kindergarten through Grade VIII).

An applicant for certification as an elementary teacher of Transitional Bilingual Education shall submit evidence of eighteen semester hours in elementary education, not less than six semester hours of which must be in supervised student teaching in a bilingual education class in the elementary grades. The remaining semester hours must include courses covering Methods and Materials in Bilingual Education in Elementary Education and one of the following:

Educational Psychology, including Child Growth and Development,
Philosophy of Education,
Curriculum Development in Bilingual Education in Elementary Education.

Secondary School Teachers of Transitional Bilingual Education (Junior and Senior High Schools).

An applicant for certification as a teacher of Transitional Bilingual Education in the secondary schools shall submit evidence of:

1) Twelve semester hours in Secondary Education, not less than six semester hours of which must be in supervised student teaching in bilingual education in the secondary grades. The remaining semester hours must include courses in Methods and Materials in Bilingual Education in Secondary Education and one or more of the following areas:

Educational Psychology, including Adolescent Growth and Development,
Philosophy of Education,
Curriculum Development in Bilingual Education in Secondary Education

and

2) Eighteen semester hours in one of the following areas: English, History, Geography, Social Studies, Mathematics, Chemistry, Physics, Biology, General Science, Earth Science, one of the foreign languages.

Special Subject Teachers of Transitional Bilingual Education.

An applicant for certification as a special subject teacher of Transitional Bilingual Education shall submit evidence of:

1) Twelve semester hours in Education approved for the preparation of teachers of the special subject. Not less than six semester hours must be in supervised student teaching at the appropriate level. The remaining semester hours must include courses in Methods and Materials in Bilingual Education and one of the following areas:

Education Psychology, including Child and/or Adolescent Growth and Development,
Philosophy of Education,
Curriculum Development in the Special Subject Field

and

2) Eighteen semester hours in one or more of the following areas: Health and Physical Education, Health, Business Subjects, Home Economics, Industrial Arts, Reading, Art, Music, Speech, Driver Education.

Special Class Teachers of Transitional Bilingual Education (Mentally Retarded).

1) An applicant for certification as a special class teacher of Transitional Bilingual Education shall submit evidence of thirty semester hours in Education covering the following areas:

Methods and Materials in Bilingual Education,
Psychology of Subnormal and Unadjusted Children,
Industrial Arts and/or Crafts or Domestic Arts,
Special Class Methods,
Educational Measurements,
Supervised Student Teaching

or

2) Regularly appointed teachers of bilingual education with three years of classroom experience in bilingual education may be certified as teachers of Transitional Bilingual Education by submitting evidence of such experience together with proof of completion of twelve semester hours of:

Psychology of Subnormal and Unadjusted Children,
Special Class Methods,
Educational Measurements,
Industrial Arts and/or Crafts or Domestic Arts.

Teachers of Speech and Hearing Handicapped in Transitional Bilingual Education.

An applicant for certification as a teacher of speech and hearing handicapped in Transitional Bilingual Education shall submit evidence of thirty semester hours of Education. Eighteen of these semester hours shall be distributed over the following six required areas, each of which shall be represented by at least one two-semester-hours course:

Anatomy and Physiology of the Speech and Hearing Mechanism,
Speech Pathology,
Speech Correction, including Laboratory Clinical Practice or Student Teaching,
Speech Reading and Auditory Training, including Laboratory Clinical Practice or Student Teaching,
Phonetics,
Diagnostic Hearing Testing.

The remaining twelve semester hours shall include Methods and Materials in Bilingual Education and any three of the following areas:

Psychology of the Handicapped,
Principles of Teaching Handicapped Children,
Child Development,
Adolescent Development,
Guidance,
Educational Tests and Measurements,
Mental Hygiene.

Teachers of the Deaf in Transitional Bilingual Education.

An applicant for certification as a teacher of the deaf in Transitional Bilingual Education shall submit evidence of thirty semester hours in Education completed within a six-year period. The thirty semester hours must include courses in:

Methods and Materials in Bilingual Education,
The Teaching of Speech to the Deaf,
The Teaching of Language to the Deaf,
Methods of Teaching Elementary School Subjects to the Deaf,
Problems in the Education and Guidance of the Deaf,
Auditory and Speech Mechanism,
Audiometry, Hearing Aids, and Auditory Training,
Methods of Teaching Speechreading to the Deaf and Hard of Hearing,
Observation and Student Teaching,
Psychology of Exceptional Children.

Criteria to Determine Bilingual Teacher Competencies in Language Skills and Culture[1,2]

Chapter 71A, Section 6 of the Acts of 1971, Transitional Bilingual Education, establishes requirements for the granting of certificates to teachers of Transitional Bilingual Education who possess such qualifications as are prescribed in the Law. A school committee or an approved teacher preparatory institution, using criteria established by the Board of Education, may determine that an individual possesses a speaking and reading ability in a language other than English, communicative skills in English and an understanding of the history and culture of the country, territory or geographical area whose spoken language is that in which the candidate possesses such speaking and reading ability. A statement to this effect signed by a superintendent of schools or the appropriate administrator of the preparing institution and approved by the Director of the Bureau of Transitional Bilingual Education may be submitted as evidence that an individual meets this requirement.

The Board of Education of the Commonwealth of Massachusetts herein issues criteria to determine a bilingual teacher's competencies in language skills and culture in accordance with Chapter 71A, Section 6, Acts of 1971. The criteria established by the Board of Education as given below are applicable to teachers teaching content in non-English languages and to teachers teaching the language itself and to teachers teaching the culture of the language considered.

1. To determine that an individual possesses a speaking and reading ability in a language other than English he must meet the Foreign Service Institute Native or Bilingual Proficiency rating S-4 and R-4.

S-4. Able to use the language fluently and accurately on all levels normally pertinent to professional needs. Can understand and participate in any conversation within the range of his experience with a high degree of fluency and precision of vocabulary; would rarely be taken for a native speaker, but can respond appropriately even in unfamiliar situations; errors of pronunciation and grammar quite rare; can handle informal interpreting from and into the language.

R-4.[2] Able to read all styles and forms of the language pertinent to professional needs. With occasional use of a dictionary can read moderately difficult prose readily in any area directed to the general reader, and all material in his special field including official and professional documents and correspondence; can read reasonably legible handwriting without difficulty.

2. To determine that an individual possesses communicative skills in English he must meet the Foreign Service Institute Minimum Professional Proficiency S-3 and R-3.

S-3. Able to speak the language with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal conversations on practical, social, and professional topics. Can discuss particular interests and special fields of competence with reasonable ease; comprehension is quite complete for a normal rate of speech; vocabulary is broad enough that he rarely has to grope for a word; accent may be obviously foreign; control of grammar good; errors never interfere with understanding and rarely disturb the native speaker.

R-3. Able to read standard newspaper items addressed to the general reader, routine correspondence, reports and technical material in his special field. Can grasp the essentials of articles of the above types without using a dictionary; for accurate understanding moderately frequent use of a dic-

tionary is required. Has occasional difficulty with unusually complex structures and low-frequency idioms.

3. To determine that an individual possesses an understanding of the history and culture of the country, territory or geographical area whose spoken language is that in which the candidate possesses such speaking and reading ability he must meet the Modern Language Association Statement of Qualification for Teachers of Modern Foreign Languages as adapted below.

An understanding of the cultural and linguistically different people and their culture such as is achieved through travel and residence abroad, through study of systematic descriptions of the other culture, its geography, history, art, social customs, and contemporary civilization.

Michigan

Bilingual Teacher Certification Endorsement[13]

Section 390 of Act 294, P.A. 1974, defines bilingual instruction as the use of two languages, one of which is English, as media of instruction for speaking, reading, writing, or comprehension. Other portions of the act specify that a child be enrolled in a program for three years, or until the pupil achieves a level of proficiency in English language skills sufficient to receive an equal educational opportunity in the regular school program. The act also authorizes the inclusion of instruction in bilingual programs in the history and culture of the area associated with the language spoken by these children of limited English-speaking ability.

The act states or implies the characteristics of bilingual programs and, therefore, bilingual teacher preparation program content. The objective of the public school bilingual program is the enhancement of English skills of English-limited children to the end that these children can succeed in the regular school program.

It is concluded that while the greatest frequency of bilingual programs will be in the elementary grades, programs must extend through the 12th grade to provide appropriate assistance to all pupils in need of this experience. Rule 51 (4) of the Certification Code authorizes a K-12 teacher certificate endorsement and it is concluded that the K-12 endorsement pattern should characterize all bilingual teacher training programs whether this be for new trainees or as a preparation program leading to an endorsement to an existing teacher certificate.

Rules 26 (1) (b) and 27 (1) (b) identify a minor as being 20 semester hours or a group minor as being 24 semester hours. It is concluded that a bilingual preparation program for new trainees or an endorsement to an existing certificate must be a group minor of at least 24 semester hours.

The essential ingredients for a bilingual preparation program are as follows:

1. *A methodology component* designed to develop trainee skills in teaching English to children of limited English-speaking ability. This will include, but not be limited to, teacher knowledge and skills necessary for the development of pupil skills in speaking, reading, writing and comprehension when English is a second language for such pupils. It shall also include work in linguistics appropriate to the preparation of bilingual teachers.
2. *A cultural component* specific to the non-English specialization area for which the teacher is seeking an endorsement shall include instruction in the immediate history and the culture of the geographic areas associated with the non-English language referred to below. The objective of this component is to enable the teacher to understand the culture and the environment of the child of limited English ability.

3. *A foreign language component,* since the act requires that bilingual teachers be proficient in both the oral and written skills in the language for which they are endorsed. The purpose of the skill in a foreign language is not concluded to be identical with the credit hour system of a foreign language major or minor. The foreign language skill level must be high enough to permit the bilingual teacher to use that non-English language as a communications medium to teach limited English-speaking ability children. Applicants for admission to bilingual teacher preparation programs may be highly proficient in a foreign language or have little, if any, proficiency. This training component, therefore, must include an assessment procedure to determine the trainee's proficiency, and flexible options leading to skill development in the use of a non-English language. While proficiency is defined as that level typically possessed by a person completing a college minor in a foreign language as measured by a nationally standardized examination, this component of the program must be defined in skill levels and not credit hours.
   This portion of the bilingual teacher training program must be characterized as flexible, as including an assessment procedure to determine proficiency prior to admission, an opportunity for the acquisition of the non-English language skills, and a terminal assessment procedure to determine that the teacher trainee has in fact achieved that desirable skill level.
4. Because the statute proposes programs to serve all children of limited English-speaking ability and because of the very strong probability of children attending schools with any of the possible languages spoken in the world, it is concluded that some schools may wish to offer bilingual programs for children whose native language is not reflected in any available college-based training program. Such schools may be able to identify a teacher aide with proficiency in the language of the target population who can work with a bilingual teacher in assisting these pupils to develop skills in English speaking, reading, writing, and comprehension. The training component, therefore, should include the development of trainees' abilities in working with the teacher aide.
5. Programs designed to prepare candidates for initial certification should include a directed teaching component for such persons. Such directed teaching experiences should occur in currently-operating bilingual public school programs. This new program characteristic is not proposed as a requirement for programs leading to an endorsement of an existing certificate.

Endorsements to Existing Certificates

An endorsement to a certificate has been proposed above as a group minor of at least 24 semester hours. Code Rule 32 (1) (b) authorizes a continuing certificate upon the completion of an 18 semester hour planned course of study which may include work toward the bilingual endorsement. The earlier definition of a bilingual endorsement to a certificate requires a group minor of at least 24 semester hours consisting of a methodology component, a cultural component and a foreign language component. Following completion of 18 semester hours of this work, a person is authorized a recommendation for a continuing certificate by Code Rule 32 (1) (b), but may not be eligible at that time for the bilingual endorsement. For persons proficient in the oral and written skills of the language for which they are seeking an endorsement, the 18 hour requirement for a continuing certificate presents little, if any, problem since the person will not require intensive foreign language skill development. It is concluded, therefore, that a higher education institution teacher preparation program leading to a bilingual endorsement to an existing certificate or fulfilling the credit requirements for a continuing certificate must provide a mechanism for assessing oral and written skills in the

foreign language for candidates with existing foreign language proficiency. Other persons seeking that endorsement must acquire that skill by conventional means.

Equivalency Option

Recognizing that certificated teachers seeking bilingual endorsements will bring to that program a broad range of skills in the non-English language, Rule 52, the equivalency option, provides a flexible means for institutional use in adapting bilingual endorsement programs to a broad range of non-English language skills brought to such programs by trainees. The equivalency option guidelines approved by the State Board and distributed to teacher preparation institutions provide substantial flexibility in regard to this program component.

In assessing non-English language skill adequacy, preparing institutions are encouraged to work with public schools offering bilingual programs and employing bilingual teachers in determining the adequacy of the non-English language skill necessary for functioning as a bilingual teacher.

New Jersey

Teaching Certificate Endorsement for
Bilingual/Bicultural Education[14]

Bilingual/Bicultural Education

(a) This endorsement is required for teachers of bilingual/bicultural education in elementary and secondary schools.

(b) The requirements are as follows:

1. A bachelor's degree based upon a four-year program in an accredited college.
2. A regular New Jersey teaching certificate in another field.
3. Completion of twenty-four semester-hour credits in Bilingual/Bicultural Education, including study in the following areas: Required areas of study are starred (*).
   - i. Cultural and cross-cultural studies — A minimum of twelve semester-hour credits, in separate or integrated courses, including study in each of the starred areas is required — designed to increase the understanding of cross-culture variables affecting learning including such courses as the following:
     - (1) *Social Psychology and the Bilingual Child
       or
       *Contemporary Social Problems (with emphasis on Bilingual/Bicultural child)
     - (2) *Language and culture
     - (3) *Bilingual/Bicultural field experiences
     - (4) Cultural Anthropology
     - (5) Comparative Cultures
   - ii. Linguistics — Three credits in the starred area are required.
     - (1) *Applied Linguistics — courses stressing techniques of second language skills development.
   - iii. Other areas — A minimum of nine semester-hour credits in separate or integrated courses.
     - (1) *Foundations of bilingual/multicultural education (rationale, history, survey of existing models)

(2) *Theory and practice of teaching the bilingual child in content areas. If this requirement is fulfilled with coursework, then it should be taught in English *and* the other language being used as a medium of instruction, wherever possible.

(3) *Theory and practice of teaching English as a second language.

iv. Demonstration of verbal and written proficiency in English and in one other language used also as a medium of instruction.

(c) All Bilingual/Bicultural certification programs to be offered at New Jersey colleges and universities must be reviewed by the Department of Higher Education and approved by the State Department of Education. Bilingual/Bicultural programs shall be developed by institutions of higher education so that the requirements set forth in subparagraph (b.) may be met in a variety of settings, including but not limited to specific courses.

The participants in such approved programs shall acquire the skills and knowledge prescribed in these rules and regulations before the dean of education recommends the candidate to the Bureau of Teacher Education and Academic Credentials for a Bilingual/Bicultural Certificate.

Provisional Certificate

A provisional Bilingual/Bicultural Education certificate may be issued to an applicant who presents the following:

a. A bachelor's degree based upon a four-year curriculum in an accredited college.
b. A regular New Jersey teaching certificate in another field.
c. Successful completion of twelve semester-hour credits of study toward the requirements for a standard Bilingual/Bicultural Education certificate.
d. Demonstration of verbal and written proficiency in English and in one other language used also as a medium of instruction.

Renewal of this certificate for an additional year is dependent upon the satisfactory completion of a minimum of six semester-hour credits of additional study toward meeting the requirements.

Provisional certificates in Bilingual/Bicultural Education will be issued until August 31, 1980. All persons employed as teachers in Bilingual/Bicultural Education programs prior to September 1, 1975, therefore, may have until August 31, 1980, to complete all requirements for the regular certificate, depending upon the number of credits which have been completed at the time of original issuance of the substandard certificate.

Emergency Certificate

An emergency Bilingual/Bicultural Education certificate may be issued to an applicant who presents the following:

a. A bachelor's degree based upon a four-year curriculum in an accredited college.
b. A regular New Jersey teacher's certificate in another field.
c. Demonstration of verbal and written proficiency in English and in one other language used also as a medium of instruction.
d. Proof of enrollment in an approved Bilingual/Bicultural Education program.

An emergency certificate will be issued upon application of a local district in which the local board of education declares its inability to locate a suitable certificated candidate.

Renewal of this certificate for an additional year is dependent upon the satisfactory completion of a minimum of six semester-hour credits of additional study toward meeting the requirements.

Emergency certificates in Bilingual/Bicultural Education will be issued until August

31, 1977. All persons employed as teachers in Bilingual/Bicultural Education programs prior to September 1, 1975, therefore, may have until August 31, 1977, to complete all requirements for the provisional certificate, depending upon the number of credits which have been completed at the time of original issuance of the emergency certificate.

New Mexico

Bilingual Education Teacher Certificate — B.A., Elementary Education[15]

In order to qualify for certification in Bilingual Education, persons earning a Bachelor of Arts in Elementary Education must satisfy the requirements listed below. These requirements are to be a component of an approved program in Bilingual Education for the elementary schools.

There are three basic areas of competence — Language, Culture, and Methodology. The Culture component is divided into two aspects. Due to the multicultural aspects of the training, this component is designed to provide the teacher with a knowledge of the socio-cultural content in which the bilingual-bicultural programs function.

An in-depth analysis of issues will prepare the teachers to cope with the ambient factors necessary to generate changes to improve education for New Mexico children. Furthermore, a comprehensive emphasis on the historical and fine arts aspects of the cultures of New Mexico will tend to enhance the affective and cognitive preparation of the teachers.

These requirements, when applying to persons preparing to teach Native Americans, shall be interpreted in terms of the needs of the children and of any specially designed programs for multicultural education in the various Native American languages of the state.

In relation to Methodology, the various ethnic groups of New Mexico are supported by cultural values which cannot be overlooked. The children's learning and motivational styles are in part dependent on these cultural manifestations. Therefore, all modern pedagogical systems must be analyzed in relation to the appropriate cross-cultural referents of these ethnic groups.

Areas of Competence:

1. Language
   a) Fluency in the local dialect — to be measured by observation in field experience and practice.
   b) Extended functional vocabulary.
   c) Classroom terminology — (instructional language)
   d) Literacy skills — Degree of proficiency to be determined by an acceptable instrument when applicable.
2. Culture
   a) Fundamental aspects of ethnic group cultures of the Southwest.
   b) Monumental aspects of cultures with pre-requisite preparation so that these courses may be taught in the language of the culture.
3. Methodology
   a) Practicum to be conducted in a bona fide bilingual setting.
   b) There shall be three minimum components in the practicum: Language Arts, Social Studies, and Fine Arts which should be taught in the language of the culture.

The above requirements also apply to pre-service degreed teachers and for training

of teachers already in the profession. For these teachers programs are to emphasize the language and the culture, and instructions in these components are to be taught in the language of the culture if applicable.

Rhode Island

Bilingual-Bicultural Endorsement to an Elementary or Secondary School Certificate[16]

Elementary Teachers

Holders of elementary school certificates may obtain an endorsement to serve as an elementary bilingual-bicultural teacher by completing nine semester hours in the following areas:

1. Methods and Materials in Bilingual Education in Elementary Education
2. Social Foundations of Bilingual-Bicultural Education
3. Current Issues in Bilingual Education

In addition, an individual must show a demonstrated proficiency in speaking, reading, and writing in a language other than English and an understanding of the history and culture associated with the target language.

This proficiency must be attested to by an official designated by the Commissioner of Education at approved colleges or universities in Rhode Island. Forms for this purpose will be provided by the Office for Teacher Certification.

Secondary Teachers

Holders of secondary school certificates may obtain an endorsement to teach their specific subject or field in bilingual-bicultural programs by completing nine semester hours in the following areas:

1. Methods and Materials in Bilingual Education in Secondary Education
2. Social Foundations of Bilingual-Bicultural Education
3. Current Issues in Bilingual-Bicultural Education

In addition, an individual must show the demonstrated proficiency as noted above for elementary teachers.

Texas

Bilingual Teacher Certificate[17]

The program shall be in an area of specialization in Bilingual Education on the Elementary Teaching Certificate or a teaching field on the High School and Junior High Certificates. Both the area of specialization and the teaching field shall consist of 24 semester hours (12 of which must be junior level or above), which shall include:

Foundation Component

Studies emphasizing the:

(1) Rationale for Bilingual Education

(2) Orientation to the Statewide Program of Bilingual Education

Linguistics Component

Studies in Linguistics shall include Descriptive Linguistics, Applied Linguistics, Psycho Linguistics, and Contrastive Linguistics in English and the language of the target population for the Bilingual Certification.

Methodology Component

Methodology studies to develop skills and techniques in teaching:

(1) English as a second language
(2) The language of the target population as a first and second language
(3) Reading in English and the language of the target population
(4) Appropriate subject matter in the language of the target population for the Bilingual Certification (subject matter to be taught in the language of the target population)

Psychological Component

Studies of the principles of Educational Psychology (including testing) as applied to children or youth in a Bilingual Education Program

Cultural Component

Studies emphasizing the:

(1) Concepts of the culture, and cultural patterns of the target population
(2) Cultural contributions of the target population to the region

Language Component

Studies of the standardized dialect of the target population which will serve to expand the teacher's existing command of that language. A demonstrated proficiency at the teaching level in the language of the target population and in English must be achieved prior to the college recommendation. Basic language study as such is not to be included as a component of the Bilingual Program. Advanced language study shall not consist of more than six of the 24 semester hours.

Professional Education

Student Teaching Component

The student teaching experience shall include experience in a bilingual classroom at the appropriate level of the certificate program with teaching in both English and the language of the target population.

Bilingual Education Endorsements and Special Assignment Permits[18]

Bilingual Education Endorsements

An applicant for a bilingual education endorsement must have:

(1) baccalaureate degree;
(2) valid teacher certificate;
(3) evidence of proficiency in English and the language of the target population at the highest level for which the person has been certified as determined and recommended to a superintendent by a Public School Committee (whose make-up, qualifications and functions are set forth in guidelines distributed by the Texas Education Agency);
(4) one year of successful classroom experience in a state required bilingual education program or in an organized approved bilingual education program (see note); and
(5) the recommendations of the superintendent of the employing district

Provisions for obtaining endorsements to certificates under these procedures will remain in effect under continuing provisions as determined annually. Those individuals in progress who have not completed requirements when a termination date is established, will have not more than 24 months to complete all requirements.

(Note: An organized/approved bilingual education program is a program implemented in accordance with the provisions of Administrative Procedure 3252.1 Bilingual Education Program Description and approved by the Texas Education Agency.)

Emergency Teaching Permits and Permits for Special Assignment

The individual for whom an initial permit for Special Assignment for a teacher of bilingual education is requested must:

(1) hold a baccalaureate degree from an accredited college;
(2) hold a valid Texas Teacher Certificate;
(3) have participated, prior to beginning duties for the permit year, in an appropriate bilingual teacher training institute provided under law through the Texas Education Agency:
  (3-1) a bilingual teacher training institute for a teacher determined to be English language monolingual by the Public School Committee (whose make-up, qualifications, and functions are set forth in guidelines distributed by the Texas Education Agency) consists of a minimum of 100 clock hours of language development in the language of the target population and a minimum of 30 clock hours on bilingual processes; or
  (3-2) a bilingual teacher training institute for a teacher determined to be bilingual who meets minimum standards in English and the language of the target population as established by the Public School Committee consists of a minimum of 30 clock hours on bilingual processes.

A Special Assignment Permit for bilingual education, under these provisions only, may be renewed a maximum of three times. To renew the permit, which allows a person to continue an assignment in a state required bilingual education program, the individual must:

(1) annually participate in a bilingual teacher training institute provided under law through the Texas Education Agency. The bilingual teacher training institute for a teacher under the renewal provisions consists of an annual minimum of an additional 100 clock hours of language development in the language of the target population: or
(2) identify regular progress, a minimum of six hours, in an approved bilingual teacher preparation program at an institution of higher education and show progress toward proficiency in the language of the target population.

Levels of progress appropriate to the written and spoken instructional level of the children at the assignment level of the teacher shall be established by the Public School Committee.

(Note. — When the individual achieves language proficiency as determined by the Public School Committee, he or she is eligible for the bilingual education endorsement.)

Bilingual/Bicultural Teacher Education Standards Adopted by the National Association of State Directors of Teacher Education and Certification

The following common standards are appropriate for all college programs preparing teachers in bilingual/bicultural education:

Standard I

The program shall require that candidates for the bilingual/bicultural certificate possess a standard teacher's credential in another area of certification.

Standard II

The programs shall develop and/or evaluate the ability of the prospective teacher to function and instruct students both in English and in the language of the target student population with fluency and accuracy, good pronunciation and intonation.

Standard III

The program shall assure that the prospective teacher has an adequate knowledge of the history and culture of the target student population in addition to being competent with respect to the history and cultural patterns of the United States.

Standard IV

On the elementary school level the program shall develop in the prospective teacher the ability to instruct students in both English and in their dominant language in all basic subject matter content; on the secondary level the teacher shall be able to instruct students in both English and in their dominant language in his field(s) of specialization.

Standard V

The program shall prepare the prospective teacher to adapt existing materials to the needs of the bilingual/bicultural program.

Standard VI

The program shall include learning experiences in sociology and linguistics to the end that the candidate understands the differences between the language systems and can apply this understanding to a bilingual/bicultural teaching situation.

Standard VII

The program shall provide field opportunities for the prospective teacher in which he must demonstrate his ability to relate successfully to students, parents, and community members with the target cultural group.

Standard VIII

The program shall develop proficiency in teaching methods along with concomitant competencies which are appropriate for bilingual/bicultural teaching.

Standard IX

The program shall make the prospective teacher fully aware of the implications of dialect differences across cultural and social levels.

Standard X

The program shall provide the candidate with an understanding of the differences between the sound systems, forms, structures of the second language and English along with the ability to apply this understanding to teaching in the bilingual/bicultural program.

FOOTNOTES

1. *Tesol Training Program Directory: 1974-76*, compiled and edited by Charles H. Blatchford (Teachers of English to Speakers of Other Languages, Washington, D.C., 1975)
2. Rules and Regulations Governing the Certification of Teachers and Administrators in Arizona, 8.02 05.
3. State of California Commission for Teacher Preparation and Licensing, Licensing Law of 1970 (Ryan), R-BC/CC CL-441, revised 7-76.
4. Supplementary Instructions for the Development of a Multiple and Single-Subject Professional Preparation Program With a Bilingual/Cross-cultural Emphasis, California Commission for Teacher Preparation and Licensing, revised February 1976.

5. Title 5 Regulations, sec. 5920.6.
6. Delaware State Department of Public Instruction Certification of Professional Public School Employees.
7. Delaware State Department of Public Instruction Certification of Professional Public School Employees.
8. Illinois School Code, Para. 14C-8, Teacher Certification — Qualification — Issuance of Certificates, 1961, March 18, Laws 1961, b. 31 § 14C-8, added by P.A. 78-727, § 1, eff. Oct. 1, 1973. Amended by P.A. 79-1079, § 1, eff. Oct. 1, 1975.
9. Chapter 122, § 21-1 et seq.
10. Indiana Department of Public Instruction, General Commission and Division of Teacher Certification.
11. *Two Way* (Bureau of Transitional Education, Massachusetts Department of Education, Boston, n.d.), pp. 27-30.
12. *Two Way* (Bureau of Transitional Education, Massachusetts Department of Education, Boston, n.d.), pp. 32-33.
13. Michigan Department of Education, fall 1975.
14. NJSA 18A:6-34 et seq.; NJSA 18A: 35-5 to 26;6:11-8.8, October 1975.
15. New Mexico Department of Education.
16. Rhode Island Department of Education, effective May 6, 1976, except that persons presently engaged as bilingual-bicultural teachers in the public schools of Rhode Island will have until September 6, 1977, to meet these requirements.
17. Texas Education Agency, Division of Teacher Education and Certification, April 6, 1974.
18. Texas Education Agency, Division of Teacher Certification and Division of Bilingual Education, September 16, 1975.

Appendix 23

Behavioral Outcomes for Children Enrolled in Bilingual Bicultural Educational Programs[1]

Rolando Santos

1.0 Affective Behavior
- 1.1 The student will feel good about himself, (i.e.) will not show verbal or non-verbal signs of rejection of:
  - 1.1.1 himself
  - 1.1.2 his culture
  - 1.1.3 his language
  - 1.1.4 his values
  - 1.1.5 his peers
  - 1.1.6 his school
  - 1.1.7 his family (customs, occupation, income level)
- 1.2 The student will develop a positive self-image as exhibited by self-confidence:
  - 1.2.1 ready indication to explore
    willingness to take risks
    trust in others and himself
  - 1.2.2 high aspiration level
- 1.3 The student will acquire knowledge of self as exhibited in pride in who and what he is through:
  - 1.3.1 willingness to share with others his language, skills, and culture.
  - 1.3.2 willingness to develop language skills and knowledges which are related to his culture.
- 1.4 The student will value the learning process as shown by:
  - 1.4.1 willingness to acquire basic skills
  - 1.4.2 willingness to ask questions of the teacher and peers.
  - 1.4.3 ability to work independently
  - 1.4.4 ability to initiate learning activities of his own outside of prescribed classroom assignments.
- 1.5 The student will value life and nature as shown by.
  - 1.5.1 appreciation of nature and respect of natural resources.
  - 1.5.2 preference for creation rather than destruction.
  - 1.5.3 appreciation and value of aesthetics and beauty in the total environment.
  - 1.5.4 knowledge of community resources, human and other.
- 1.6 The student will show positve attitudes towards and appreciation of other languages and cultures by:
  - 1.6.1 learning a language other than his own.
  - 1.6.2 participating in cultural activities of another group.
  - 1.6.3 showing a willingness to acquire knowledge and skills related to another culture.
  - 1.6.4 associating willingly with students of other backgrounds.

2.1 Cognitive Behavior[2]
- 1.1 Language
  - 1.1.1 The student will develop all existing levels of communication skills (understanding, speaking, reading, and writing) in two or more languages

including the standard version of his home language and English.[3]

1.1.2 The student will develop an awareness of and apply non-verbal means of communication appropriate to the culture of the particular language being used.

1.1.3 The student will seek reinforcement and maintenance of his home language.

1.1.4 The student will be able to use two languages in dealing with the world around him and developing his cognitive process.

2.2 Culture

1.1 The student will advance in the knowledge and application of bicultural elements and references in the learning process.

1.2 The child will be able to identify elements of his culture throughout the content of this learning experience. This would include the monumental (artifacts, music, literature, architecture, etc.) and fundamental (history, customs, values, etc.) aspects of culture.

FOOTNOTES

1. See Native American guidelines for specific unique objectives for their school program.
2. For the native American all levels of communication, writing and reading in particular do not always exist nor is there one standard language as can be described for example in Spanish speaking groups.
3. These behaviors are in addition to or specifically highlighted behaviors in reference to the school's normal requirements for cognitive development.